KALPA CINTĀMAṆIḤ

OF DĀMODARA BHAṬṬA



N. N. SHARMA

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DĀMODARA BHAṬṬA
AN ANCIENT TREATISE ON
TANTRA, YANTRA AND MANTRA

[*Sanskrit Text in Devanāgarī and Roman Scripts, English Translation, Yantric Diagrams* (72), *Introduction and Index*]

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PREFACE

My sole aim of presenting this book to the reader is to create his interest in *Tantrism*, by initiating him in the cult of occult science what in the tantric treatises is known as *ṣaṭkarman* (sixfold activity). As all these activities are performed by the urge of desire or out of motivation, to promote human good, a right direction based on some reliable tradition and followed by a clear exposition made by a competent preceptor becomes, as a matter of course, quite indispensable. According to *Haṭha-yoga-pradipikā*[1] all supreme attainments, spiritual or material are hard to reach without the grace of a *guru*. But the reader need not despair if he finds no *guru* at hand. The treatise itself serves the purpose of a *guru*. It expounds the material so explicitly, in unambiguous terms, that one need not go in search of a teacher.

Practice is better than precept. The aspirant should not doubt the validity of statements made in the treatise. It is an āgama śāstra that has come down to us from hoary antiquity. So far as practice is concerned, I take the reader into confidence that in certain cases as those of pacification (*śāntikarman*) I myself have made experiments and discovered the truth.

I started my studies on this manuscript just after I had finished my work on the Āśvalāyana Gṛhyasūtra, though as I planned I intended to introduce the work much earlier. During the time I was engaged in editing and translating the Āśvalāyana Gṛhyasūtra, a number of valuable books on tantrism

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1. *Haṭha-yoga-pradīpikā* : iv. 9

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् ।
दुर्लभा सहजावस्था सद्गुरोः करुणां विना ॥

had appeared both in the]East and the West. A wide reading in the subject during the intervening period when the Āśvalāyana Gṛhyasūtra was in press, undoubtedly turned the delay to the better, for now I can present the work in mature and appropriate form. Moreover, fortunately, at present, there is a greater receptivity and evaluating standard for such a work than when I first interprized it.

The trend of the tantra śāstra is materialistic throughout, but the results are immediate. As Kulārṇava[1] has pointed out, whatever yields an immediate result is the best of all activities.

The text of the manuscript was obtained for me from Pandit B. P. Shastri's Collection at Balaghat, Madhya Pradesh. The present edition is prepared on the basis of that manuscript which is still in my possession, though it is reduced to decrepit condition by the constant use. The text and the *yantra* are quite intact though marginal notes have become indistinct. The text is often corrupt and at places beyond recovery. Though I have made certain emendations here and there they are all tentative. Until another manuscript is discovered, the corrupt portions of the text cannot be restored to their original form with such precision and certainty as is required for the tantric text.

Despite the great care taken in reading the proofs, there are a few misprints left in the text, in addition to the usual casualities due to the breaking of types in printing. The keen-eyed reader can detect them at a glance. They are too obvious to need a formal corrigenda.

ACKNOWLEDGEMENTS OF OBLIGATIONS

I express my sincere gratitude to my venerable teacher Professor S.N. Pant, M. P. Education Service, Reewa, for his kind encouragement that inspired me with confidence in making this task as much complete and contributive as it became possible for me to accomplish.

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1. *Kulārṇava-tantra* II. 89
   परोक्षं को नु जानीते कस्य किं वा भविष्यति ।
   यद्वा प्रत्यक्षफलदं तदेवोत्तमदर्शनम् ॥

I am also grateful to my niece Madhu Bala Sharma for her valuable help in the preparation of manuscript copy for press, for reading final proofs and checking Index. But for her cooperation, the book would still have been limping through.

I cherish sincere feeling of affection and love for my printers, Sham Printing Agency, Delhi, and my publishers, the Eastern Book Linkers, the reputed enterprizers in the field of Indology, both for the expeditious publication of this work and all other assistance rendered to me in this matter.

—N.N. Sharma

Government College, Seoni,
Madhya Pradesh (India)
24th November, 1978.

CONTENTS

INTRODUCTION

The manuscript

The manuscript of the present treatise measures 7 inches in length and $3\frac{1}{2}$ in breadth, consists of 39 leaves (78 pages), 9 lines on each page and 30 letters of alphabet in each line. It is written on country-made paper, in Nāgarī script, in versified simple Sanskrit. As usual with the tantrāgamas it employs verse in the anuṣṭubh metre, though at places it is interspersed with Mandākrāntā, Upajāti and Śārdūlavikrīḍita. It is dated Vikrama saṁvat 1944, Śaka saṁvat 1809. The figures refer to the date when the manuscript was copied by the scribe and not to the date of its composition.

Source

The colophons of the manuscript reveal the existence of a larger work, now lost to us, bearing the same title and dealing with the same subject. The present treatise seems to be a compilation from that larger work which was divided into four Pīṭhikas. The colophons refer to the second[1] and fourth[2] Pīṭhikā. The introductory text is taken from the second Pīṭhikā while the chapters on the sixfold activity are taken from the fourth. As it includes all the topics of *ṣaṭkarman* in their various aspects, it is a complete book in itself.

The Author

As stated above, the present treatise is an abridged version of a bigger work—*Mahākalpacintāmaṇi* which remains so far untraced and is not catalogued either. As a part of āgama literature it comprises the material that has descended to us from time immemorial. Hence its authorship, as of any other āgama, cannot be ascribed to any particular person.

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1. *Kalpa-cintāmaṇi* : leaf 3a : इति श्रीकल्पचिन्तामणिनाम्नि महाकल्पे ...दामोदरपण्डितोद्धृते...द्वितीया पीठिका समाप्ता ।
2. इति श्री क० वश्याधिकारे चतुर्थपीठिकायां. .द्वितीयं यंत्रम् ।

The entire tantric literature runs in the form of a dialogue between God Śiva and his consort Umā (Umā-Maheśvara-saṁvādaḥ). The versified presentation of the dialogue that comprises the āgama-śāstra is traditional and cannot be authored so far as the matter is concerned.

But the problem remains unsolved. Who was the original versifier of the proto-kalpa ? When did he versify the extant oral tradition, and at what place ? How did he collect the material and from what source ? In the absence of an authoritative evidence, it is not possible to solve these baffting puzzles. The compiler of the present treatise is as ignorant of thesolution as any historian of tantric literature. While he admits that his Kalpa is a compilation from a bigger work,[1] he is silent over the authorship of the proto-kalpa, perhaps in recognition of the fact that tantrāgama literature, as any other āgama literature, is the outcome of ancient tradition, descended from generation to generation by way of oral transmission.

The compiler of Kalpacintāmaṇi is Dāmodara, the son of Gaṅgādhara.[2] He calls himself 'the best of brahmins'.[3] He was born in a Vaiṣṇava family, as his very name indicates. But he was Śaivite himself. He compiled this *Kalpa* out of devotion for Lord Śiva[4] and in obedience to his instructions. No further information is available about Dāmodara.

Arrangement of the Subject matter

The book deals with seven topics arranged in the following way :

1. Subjugation (*Vaśikaraṇa*).
2. Attraction (*ākarṣaṇa*).
3. Immobilization (*stambhana*).
4. Dissention (*vidveṣaṇa*).
5. Liquidation (*māraṇa*).
6. Eradication (*uccāṭana*).
7. Pacification (*śānti*).

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1. **Page. 3**. Verse 2.
2. **P. 3.** V. **2**.
3. **P. 3.** V. **28**.
4. *Ibid*.

Each of the seven sections (*adhikāras*) enumerated above, deals, in its own way, with a particular topic such as Subjugation (*vaśya*), Attraction (*ākarṣaṇa*), etc. Each section consists of a set of alternatives, which vary from 25 to 4. For instance, section I that deals with the topic of Subjugation offers 25 alternatives on the same subject. The aspirant may select any out of them for operation and observation, according to his means and convenience. Alternatives are most necessary, for it may not be possible for an aspirant to procure some articles of worship, say a red lotus, a black berry or the seeds of dark *dhattūra* plant, for an activity such as subjugating or liquidating a person. Or he may find that a particular *yantra* which otherwise is efficacious for his purpose is not in concord with him, is either indifferent or inimical[1] to him. Options are given so that in such situations the aspirant may take up an alternative, that is to say, another *yantra*, equally potent for the accomplishment of his object. The seeker should know that in potency and effect the *yantras* are invariably infallible. Invested with the energy of the lord, they can be employed with confidence for achieving a purpose.

TANTRA, YANTRA AND MANTRA

Significance and Scope

The word *tantra* is derivable from $\sqrt{tan}$ to extend or spread (Cf. Pāṇini's *Dhātupāṭha* : *tanu vistāre*) and is usually applied to a system which pertains to the development of Man's power both material and spiritual. A class of literature pertaining to this system teaches magical and mystical formularies for the worship of deities in order to gain superhuman power.

A set of literature on the system contains four sections which are named (1) *jñāna* : esoteric knowledge of a mystic syllable such as *aiṁ krīṁ hriṁ* or a sentence such as *Kāmākṣi prīyatām mama*, (2) *Yoga* : particularly the attainment of power (*siddhi* or *māyā* in tāntric parlance), (3) *Kriyā* : construction of icons, establishment of *piṭhas* and building of temples for conducting esoteric practice and (4) *Caryā* : adjusting the tāntric ritual to social needs.

1. For detail, see *Akaḍama cakra*, *Intro*. pp. xxi-xxii

Tāntric literature is in the form of a dialogue between Śiva and Pārvatī. On the basis of this dialogue this literature is divided into two main classes—Āgama and Nigama. When in the dialogue Śiva is the speaker Pārvatī the listener, the class of literature is called *āgama*. Conversely, when Pārvatī is the speaker Śiva the listener, the class of literature is called *Nigama*. But, in fact, all such divisions are artificial, for Śiva and his Śakti are basically inseparable. Moreover, it is the exposition of the secret doctrine that is important. It matters little to the reader whether Śiva or Pārvatī is the main speaker in the dialogue. But a *sādhaka* attaches great importance to his deity.

The Objective

The system serves a twofold purpose. On one hand it meets the earthly aspirations of the seeker through esoteric formulas (*mantras*) and mechanical devices (*yantras*). On the other, it accomplishes his spiritual needs by imparting instructions in yaugic ways and accomplishments. In the religious Sanskrit literature the system has acquired a wide significance. It applies to esoteric doctrines, *mantras* (sacred formulas) and *yantras* (appliances).[1] The esoteric doctrines furnish the philosophical background of the tāntric cult ; the *mantras* and *yantras* meet his practical needs. The *tantras* widen his mental horizon, the *mantras* and *yantras* invest him with the threefold[2] energy of the lord which he can acquire by practice and which he can use at his will.

Tantrism through the ages

Tāntric beliefs and practices have existed in different cultures and countries from time immemorial. They are universal and can still be recognized within the framework of Indian religion.

In ancient India Tāntric rites had existed much before the rise of the Vedic cult. Archeological excavations at Harappa and Mohenjodaro reveal that even prior to the spread of the Vedic cult a form of yaugic practice was in vogue. The sculpture

1. Taranath : Tantric Texts, Vol. V. 1917.
2. *Three-fold* : (1) Creative, (2) protective and (3) destructive.

of Śiva in yaugic posture at Mohenjodaro proves that Tāntric cult existed even in the pre-Vedic age. Such a cult might have been the practice of Indian aborigines or of earlier immigrants who were driven southward by the Aryan invaders from the West.

Tāntric practices were in vogue in the Vedic period. The Vedie sages possessed esoteric powers which they could exercise at will. The *Ṛgvidhāna* expounds, at length, the efficacy of the *mantras* of the *Ṛgveda*, especially their power of healing. The *Bṛhaddevatā* refers to the practice of liquidation[1], immobilization[2] and pacification[3] prevailing in the *Ṛgvedic* period.

The *Atharvaveda* contains a number of *mantras* on magic and witchcraft. The study reveals that there existed the Atharva sorcery which had four kinds of the Homa cult in exact coincidence with those of the Buddhist ritual.

Tāntric influence is found also in the Upaniṣads in the theory of Māyā propounded by statements : *Indro māyābhiḥ pururūpa iyate* (Indra becomes multiformed by taking recourse to Māyā). The concept of Māyā which became subsequently an integral portion of Indian philosophical thought in the writings of Śaṅkara and others is now associated in the popular mind with the energy of lord Śiva. The concept has gained popularity since it is sufficient to explain away all that is beyond the reach of human experience.

Tāntric influence is found in the developed form in the later Vedic Age. The *Śrauta Sūtras* prescribe sacrifices such as *Śyena-yāga* for liquidating the enemy. The *Gṛhya-sūtras* contain rites which can be equated with their counterparts in the Tāntric texts. Tāntric influence is traceable in the offering of animal flesh

1. *BD*. V. 13-22 Death of a Piśācī queen by magical fire.
2. *Ibid*, IV. 113-114, The narrative of Śakti, son of Vaśiṣṭha who, at the sacrifice of king Sudās embroiled Viśvāmitra by his magic spell and made him speechless.
3. *Ibid.*, V. 13-22 on RV. V. 2.9. Cf Śāṭyāyana and the Tāṇḍya Brāhmaṇas as quoted by Sāyaṇa on *RV*. V.5.1. Also Siegs Sagen stoff, pp. 64-76; Hillebrandt ZDMG XXXIII, p. 281ff. Geldner, Festgruss on Roth, p. 192; Oldenberg, SBE XLVI, pp 386ff; Ludwirg, Ṛg, IV. p. 324.

and Soma drink to the gods and manes in order to gain some particular ends.

Jain and Buddhist ritual, though of very late origin is marked by Tāntric influence. I-tsing (700 A.D.) mentions the existence of a bulk of *mantra* literature at Nālandā and he himself is said to have been trained in the esoteric doctrine though he could not master it satisfactorily. Tāntric cult seems to have existed at Nālandā and other Buddhist centres in 720 A.D.

The epics and the Purāṇas abound in episodes relating to occult practices. Their study reveals that this *vidyā* was popular among the asuras and later on entered the Brahmanic fold. Scores of Asuras Śambara, Namuci, Vṛtra and the rest practised Māyā. Asura experts could assume any form, enter into the body of another, revive the dead to life and were capable of performing thousands of such miracles.

The present treatise, edited from a single available manuscript and published for the first time is a valuable contribution to *Tantrāgama* literature.

AKADAMA CAKRA

At present *Tantra Vidyā* is known to a few select experts. An aspirant who relies on printed tāntric texts is disillusioned at the failure of his achievement although he has acted rightly in the prescribed way. For, the existing tāntric texts are incomplete. They are not accompanied by the necessary prescriptions which are not found at one place but are scattered over many texts. To illustrate our statement : a mantra is efficacious to a person only when it accords with his name. To know of the accord, there are cakras that tell us if a mantra with a potency of achieving our purpose is friendly, inimical, tardy or indifferent to us.



Here, above is a cakra named ***akaḍama*** constructed as follows :

Draw twelve ***Koṣṭhas*** (apartments or sections) in the manner shown in the *Cakra*. Put Nāgarī vowels ***a ā i ī u ū e ai o au aṁ aḥ*** in their serial order, one in each of the twelve ***Koṣṭhas*** beginning with the topmost central ***koṣṭha***. Then put consonants in the same serial order, repeating the process till they are exhausted. The result is the ***akaḍama cakra***, a name formed on the basis of letters abiding in the topmost central house.

Now if a person desires to take up the ***mantra*** potent for the achievement of his purpose, let him apply the ***akaḍama cakra*** and see if the first letter of his name is in accord with the first letter of the ***mantra***.[1] The ***Rudrayāmala***[2] records the method how the accord between the ***mantra*** and person can be ascertained by the medium of the ***akaḍama cakra***. If the first letter of the ***mantra*** (excluding ***oṁ***) is stationed in the first, fifth or the ninth house from the house in which the first letter of the person occurs, the mantra is named ***siddha*** and it takes time to succeed; if it occurs in the second, sixth or tenth, the ***mantra*** is called ***sādhya*** and it is indifferent, that is to say, it may or

1. ***Oṁ*** which precedes every ***mantra*** is excluded in this counting.

2. The printed text is incomplete. It exists in fragments in the manuscript form, the authenticity of which cannot be vouchsafed.

may not achieve the intended purpese ; if it is in the third, seventh or the eleventh house it is called *susiddha* or friendly and the result is immediate. If it occurs in the fourth, eighth or twelfth house it is named *ari* or enemy and destroys the *sādhaka* root and branch.

Thus, according to the *Rudra-yāmala*, the mantras are fourfold : *Siddha, sādhya, susiddha, ari.*[1] A reference to this kind of division is found in the Kalpa but it differs in interpretation. A three-day ritual is enjoined to ascertain if the performance would come out successful. The deity of the *mantra* would tell the aspirant in dream if the *mantra* would succeed shortly or after some time, or if it would be harmful to the practiser, or if it would fail in attaining to his purpose. And if there is no indication in dream, the *sādhaka* is advised to give up the project.

But the *akaḍama* method is more convenient and less hazardous.

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1. *Rudra-yāmala*

सिद्धो भवति कालेन साध्यो भवति वा न वा ।
सुसिद्धस्तत्क्षणादेव ह्यरिर्मूलं निकृन्तति ॥
नवैकपञ्चमे सिद्धः साध्यः षड्दशयुग्मके ।
त्रिसप्तैकादशे मित्रं तुर्याष्टाद्वादशे रिपुः ॥

उमामहेश्वरसंवादः

एकान्ते देवदेवेशं दृष्ट्वा देवं शुचिस्मिता।
उपगम्य शनैर्वाक्यं प्रोवाच जगदम्बिका ॥१॥

श्रीदेव्युवाच

देवदेव जगन्नाथ करुणाकर शङ्कर।
वर्णाश्रमाश्च धर्माश्च सन्देहाश्च मम प्रभो ॥२॥
यानि कानि च कल्पानि पुराणादीनि वै प्रभो।
श्रुतं सर्वं मया त्वं तु सर्वज्ञोऽसि यतः स्वयम् ॥३॥
मन्त्राणां विनियोगस्तु यन्त्राणां निर्णयस्तथा।
आचरन्ति च ये लोका योगाभ्यासः सुदुर्लभः ॥४॥
सुदुर्लभतरं ज्ञानं शिक्षाकाण्डं सुदुर्लभम्।
अनेकधा मन्त्रयोगो वेदोक्तोऽपि न दृश्यते ॥५॥
वश्याद्यागमभेदेषु उदितो हि न संशयः।
एवं द्विजाश्च मन्त्रज्ञा दृश्यन्ते क्लेशभाजिनः ॥६॥
पाषण्डिभिः पराभूता नास्तिकैर्वेदनिन्दकैः।
विना मन्त्रैर्विना जाप्यैर्विना होमैर्महाप्रभो ॥७॥
तत्क्षणाज्जायते सिद्धिः-सुसिद्धा सर्वकार्यवत्।
मारणोच्चाटनाकर्षा विद्वेषस्तम्भने तथा ॥८॥
एतत्सर्वं यथा देव सिद्ध्यते साधकस्य वै।
विचार्य देवदेवेश रहस्यं परमं वद ॥९॥

श्रीशिव उवाच

वेदाचारो मया प्रोक्त ऋषीणां तु महात्मनाम्।
वेदान्तं बहुधा प्रोक्तं भैरवं बहुधा प्रिये ॥१०॥
धर्मार्थकाममोक्षाणां ज्ञानं चैव प्रकाशितम्।
रहस्यं गोपितं भद्रे सर्वत्रापि न संशयः ॥११॥
रहस्यहीनमन्त्रेषु बुधानां[1] वा विशेषतः।
न सिद्ध्यन्ति वरारोहे कल्पकोटिशतैरपि ॥१२॥

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१. बुध्यानां MS

श्रीदेव्युवाच

प्रसादं कुरु देवेश मुख्योपायं वद प्रभो ।
रहस्यं च सुबोधं च सद्यः प्रत्ययकारकम् ॥१३॥
विना होमेन जाप्येन पुरश्चरणसेवया ।
कलौ तु सिद्धयते देव तथोपायं वदस्व मे ॥१४॥

श्रीशिव उवाच

साधु साधु महाप्राज्ञे लोकानां हितकारके ।
इदं मन्त्रं तु केनापि न दृष्टं पद्मलोचने ॥१५॥
शृणु त्वेकाग्रचित्ता त्वं रहस्यं क्षणसिद्धिदम् ।
कल्पचिन्तामणिर्नाम गुह्याद् गुह्यतरं महत् ॥१६॥
अस्मिन्कल्पे भविष्यन्ति चिन्तामणिमये शुभे ।
यन्त्राणि बहुधा देवि काम्यकर्मकराणि च ॥१७॥
एतत्कल्पमशेषेण लिखितं वर्तते गृहे ।
सम्पूजयेत्प्रतिदिनं प्रभावं तस्य वै शृणु ॥१८॥
अल्पमृत्युभयं नास्ति नास्ति चौरभयं तथा ।
भूतप्रेतपिशाचानां प्रभावो नैव जायते ॥१९॥
अन्यस्य कपटं तच्च न सिद्धयति कदाचन ।
अविश्वासो न कर्तव्यः साधकैस्तु वरानने ॥२०॥
अभिचारो भवेत्कल्पो विष्णुः साक्षान्न संशयः ।
संशयेन कृतं यन्त्रं विपरीतं प्रजायते ॥२१॥
स्नानं कृत्वा शुचिर्भूत्वा यो जपेत्कुलदेवताम् ।
लेखनीयं प्रयत्नेन एकान्ते यन्त्रमुत्तमम् ॥२२॥
यस्य यस्य प्रयोगस्य विधिरेष प्रकीर्तितः ।
दिनत्रयं प्रकुर्वीत पूजयेच्च विधानतः ॥२३॥
त्रिरात्रं भूमिशय्या स्याद्ब्रह्मचर्यरतः शुचिः ।
त्रिदिनाज्जायते सिद्धिः साधकस्य शुचिस्मिते ॥२४॥
सिद्धं साध्यमरिं चैव सुसिद्धमथवा प्रिये ।
अवश्यं वदति स्वप्ने मन्त्राधिष्ठानदेवता ॥२५॥

यदा न जायते स्वप्नं तदा साध्यं विनिर्दिशेत् ।
नो चेद्यथा श्रुतं तेन तत्तथैव विनिर्दिशेत् ॥२६॥
श्रुत्वा देवमुखात्स्वप्ने फलसिद्धिं विधानतः ।
यदा नोच्चारितं[1] स्वप्ने तदा सिद्धिं न निर्दिशेत् ॥२७॥
चिन्तामणौ कल्पचरैः सुगोप्यां श्रीचन्द्रचूडस्य नियोगतो हि ।
यन्त्रादिसिद्धामतिसिद्धिपीठिकां चकार दामोदरविप्रवर्यः ॥२८॥

१

महामोहनीनामकं प्रथमं यन्त्रम्

श्रीशिव उवाच

एको देवः स जयति शिवः सर्वदुःखान्तकारी
विप्रैर्दीप्तिनमनकमलेनार्चितो[2] विष्णुवेषः ।
यः शृङ्गारी गिरिशतनयादत्तदेहार्धभागो
लोकानां योऽवनविधिकृते कालकूटं दधार ॥१॥
राजवश्यकराणि दुष्टपुरुषस्त्रीणां जनानां तथा
उद्धृत्यैव महागुणानि बहुधा यन्त्राणि काम्यानि च ।
अस्मिन्कल्पवरे क्रमेण विविधान् गङ्गाधरस्यात्मजो
नित्यं सत्यवदान् प्रयोगनिकरान् प्रोवाच दामोदरः ॥२॥[3]
राजवश्यं महायन्त्रं शृणु देवि सुशोभितम् ।
कांस्यभाजनमानीय शुद्धं भस्मादिभिः कृतम् ॥३॥
जातिकाष्ठेन विलिखेद्गोरोचनसचन्दनैः ।
साध्यनाम लिखेन्मध्ये वर्तुलं वेष्टयेत्ततः ॥४॥
तस्योपरि दलान्यष्टौ चकारं तत्र विन्यसेत् ।
ततस्तद्वेष्टयेत्तन्तुवर्तुलं पूर्ववत्प्रिये ॥५॥
तस्योपरि प्रकुर्वीत पद्मं षोडशकर्णिकम् ।
अकारादि स्वरा लेख्या दल इत्यंशकः क्रमात् ॥६॥

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१. नोच्चरितं MS
२. विप्रा दीप्तं त्रिनयनकमनेना० MS
3. This line is emended.

ततस्तद्वेष्टयेत्सम्यग् रेखाभिस्तिसृभिस्तथा ।
मल्लिकाजातिकुसुमैः सिताम्भोजैः प्रपूजयेत् ॥७॥
अन्यैश्च श्वेतकुसुमैः सुगन्धैः श्वेतकर्पटैः ।
सम्पूजयेद् यन्त्रराजं महामोहनसंज्ञकम् ॥८॥
एवं सप्तदिनं कृत्वा त्रिलोहैर्वेष्टयेत्ततः ।
यो धारयेच्च शिरसि बाहौ चापि तथा गले ॥९॥
योषिद्वा पुरुषो वापि कृतनिश्चयसंयुतः ।
किङ्करा इव ते सर्वे वशीभूतास्तदैव हि ॥१०॥

२

राजकोपोपशमनं द्वितीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं वै बीजसंयुतम् ।
राजवश्यकरं श्रेष्ठं जनवश्यकरं तथा ॥१॥
एकपङ्क्तौ समालिख्य ह्लींकाराणां चतुष्टयम् ।
ह्लींकारपुटितं पश्चात्साध्यनाम लिखेदधः ॥२॥
पुनश्चतुर्था ह्लींकारं तृतीयायां लिखेद्बुधः ।
रेखाद्वयं चतुष्कोणं भूर्जपत्रे लिखेद्बुधः ॥३॥
रोचनाकुङ्कुमेनैव श्रीखण्डेन तथैव च ।
अनामिकारक्तमिश्रं[1] लिखेद् यन्त्रं सुशोभनम् ॥४॥
एवं यन्त्रं तदा कुर्याद् यदा क्रुद्धो नराधिपः ।
विक्षुर्तैर्निगडैर्बद्धुं सर्वस्वं वापि नाशितुम् ॥५॥
तदा स यन्त्रराजं तं संमृज्य विधिवत्स्वयम् ।
नानापुष्पैश्च नैवेद्यैर्मांसैश्च विविधैः शुभैः ॥६॥
यथाशक्त्या तु सम्भोज्याः कुमार्यो ब्राह्मणास्तथा ।
योगिन्यश्च सुवासिन्यो नमस्तुत्य सुनिश्चितम् ॥७॥
तं यन्त्रं मुष्टिमाबद्ध्वा गच्छेद्वै राजमन्दिरे ।
तत्कोपं शमयत्याशु वशीकरणमुत्तमम् ॥८॥
प्रसादात्तत्क्षणादेव जायते नात्र संशयः ॥

१. संमिश्रं MS.

३

स्वामिवशीकरणं तृतीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि स्वामिवश्यं मनोरमम् ।
यदिच्छेत्स्वामिनं कर्तुं यावज्जीवति मानवः ॥१॥
तिर्यग्रेखाद्वयं कुर्याद् दीर्घं तु दक्षिणोत्तरे ।
अन्ते तु कर्णिकां कुर्याद् दक्षिणे चोत्तरे पुनः ॥२॥
प्रणवं च तथा श्रीं च साध्यनाम तथैव च ।
तदन्ते श्रीं च प्रणवं लिखेन्मध्ये च साधकः ॥३॥
उपर्युपरि त्रिदलान्यधोभागे त्रयस्तथा ।
तेषु याम्योत्तरगते दले श्रीं चतुरालिखेत् ॥४॥
ततो मध्ये च प्रणवं द्वयोर्ध्वश्चाधोदिग्गते ।
क्षकारं सविसर्गांतं कोणे श्रीकामबीजकान् ॥५॥
एवं स विलिखेद्यन्त्रं[1] रोचनाभूर्जपत्रकैः ।
शरावसम्पुटे क्षिप्त्वा शोधयेदग्निना ततः ॥६॥
एवं तु विलिखेद्यन्त्रं भस्मना चापिबेन्नरः ।
यावज्जीवं भवेत्तस्य स वश्यो नात्र संशयः ॥७॥

४

दिव्यस्तम्भनं चतुर्थं यन्त्रम्

श्रीशिव उवाच

यदा कस्यापि केनापि कार्यं निष्कारितं भवेत् ।
महाह्रींबीजयोगेन दिव्यं कार्यं हि कारयेत् ॥१॥
तन्मोहनार्थाय तदा तत्कुर्याद् ह्रीं विचक्षणः ।
रोचनाकुङ्कुमेनैव षट्कोणं भूर्जपत्रके ॥२॥
कोणे कोणे तु ह्रींकारं चतुष्पुटे लिखेन्नरः ।
कोणान्तरेऽपि ह्रींकारं विलिखेत्तु षडेव हि ॥३॥

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१. एवं विलेखयेद् यन्त्रं

साध्यनाम लिखेन्मध्ये ह्रींकारं चतुस्सम्पुटे ।
उपर्य्यधः पूर्वपश्चाद्द ह्रीकारं चतुरालिखेत् ॥४॥
शरावसम्पुटे क्षिप्त्वा पूजयेद्भक्तिभावतः ।
द्वितीये ह्रीं समुल्लिख्य यन्त्रराजं सुपूजितम् ॥५॥
दिव्यकाले शिखायां च बद्ध्वा यन्त्रं प्रयत्नतः ।
मौनस्थश्चिन्तयेत्कालं यन्त्रराजप्रसादतः ॥६॥
दिव्यस्तम्भो भवेन्नूनं स लोके साध्यस्वामिवत् ॥

५

राजमोहनं पञ्चमं यन्त्रम्

यदा तस्योपरि क्रुद्धो राजा इच्छति मारितुम् ।
तदा तन्मोहनार्थाय इष्टनिग्रहरक्षाय च ॥१॥
रोचनाकुङ्कुमेनैव लिखेद् यन्त्रं तु भूर्जके ।
ह्रीं सश्च साध्यनामा च ततो ह्रीं सस्तथैव च ॥२॥
पश्चात्तु वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ।
उपर्यधोदलांस्त्रीणि कोणे कोकं लिखेन्नरः ॥३॥
ह्रींकारं च सः कारं च यः ह्रींकारमेव च ।
एवं दलेषु संलेख्य प्रत्येकं बाहुतुर्यकम्[1] ॥४॥
शरावसम्पुटे क्षिप्त्वा सम्पूज्य विधिना ततः ।
दुष्टानां मुखस्तम्भेन स वश्यो भवति स्फुटम् ॥५॥
राजमोहनकं नाम दुष्टमोहनकं परम् ।
एवं सप्तदिनं कार्यमवश्यमेव सिध्यति ॥६॥

६

मृत्युञ्जयं षष्ठं यन्त्रम्

श्रीशिव उवाच

यदा क्रुद्धः प्रभुर्नूनं घातं कर्तुं हि वाञ्छति ।
तदा तद्बीजरक्षार्थं यन्त्रं मृत्युञ्जयं लिखेत् ॥१॥

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१. वीहृतुर्यकम् MS

आनीय भर्जपत्राणि लिखेत्पत्रद्वयोपरि ।
मध्ये नाम लिखित्वा तु चतुष्कोणं तु रेखया ॥२॥
एवं सप्त चतुष्कोणं लिखेल्लोहशलाकया ।
तस्योपरि ललास्त्रीणि विलिखेत्तु चतुर्दिशम् ॥३॥
ईशानादि लिखेल्ललालिलीलुलू तु दक्षिणे ।
लेलैलो तु पश्चिमायां लौलंलः स्यादथोत्तरे ॥४॥
एवं द्वादशदले न्यस्य प्रत्येकं बीजमेककम् ।
त्रिशूलं तु चतुष्कोणे सविन्दुं विलिखेन्नरः ॥५॥
एवं यन्त्रद्वयं लेख्यं सम्पुटं कारयेत्ततः ।
निधाय भूमौ तद्यन्त्रं साधकश्चोत्तरामुखः ॥६॥
तस्योपरि क्षिपेच्छूलं समानीय महाशिलाम् ।
पश्चात्तत्सम्मुखं गच्छेत्तत्कोपविजयो भवेत् ॥७॥
विवादविजयं नाम यन्त्रं देवैः सुपूजितम् ।
न देयं यस्य कस्यापि यन्त्रं तस्य[1] प्रशाम्यति ॥८॥
मृत्युञ्जयं यदा कृत्वा प्राणरक्षाकरं परम् ।
तदा तस्योपरि क्रुद्धः कालोऽपि हि दुरासदः ॥९॥
तदा यन्त्रवरोऽयं तं रक्षत्येव न संशयः ।

७

विवादविजयं सप्तमं यन्त्रम्

श्रीशिव उवाच

अथ विवादविजयं यन्त्रं कुर्यान्मनोहरम् ।
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ॥१॥
चतुर्दलं ततः कुर्याद्विजययुक्तमानवः ।
ह्रीं यं ह्रीं यं प्रतिदले रोचनाकुङ्कुमेन च ॥२॥
भूर्जपत्रे समालिख्य दुग्धमध्ये क्षिपेन्नरः ।
ततो गच्छेद्विवादार्थं विजयो नात्र संशयः ॥३॥

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[1] तस्त्व MS

८

वणिक्वशीकरणम् अष्टमं यन्त्रम्

श्रीशिव उवाच

यदातिवैवसूत्रेण द्रव्यं नष्टं प्रजायते ।
धनिको याचते द्रव्यं निर्धनाय मर्वाणते (?)[1] ॥१॥
तस्य दातुं न चेदस्ति द्रव्यं नावेदयेद्यदा ।
तदा तन्मोहनार्थाय यन्त्रं मायामयं महत् ॥२॥
रोचनाकुङ्कुमेनैव भूर्जपत्रे सविस्तरे ।
षट्कोणस्य च मध्ये साध्योपरि प्रतिष्ठितम् ॥३॥
कोणान्तरे बहिर्लेख्यं ह्रींकारं चतुसंख्यकम् ।
क्लींकारमेककं लिखेत्कोणोपरि सुसंस्थितम् ॥४॥
ततस्तद्वेष्टयेत्सम्यग्वर्तुलं यन्त्रमुत्तमम् ।
पञ्चविंशतिह्रींकारैरुपर्यावेष्टयेत्ततः ॥५॥
एकत्रिंशद्दिनं यंत्रं पूजयेद्विधिवत्ततः ।
प्रत्यहं पूजयेद्देवीं महामायां विचक्षणः ॥६॥
मार्कण्डेयपुराणोक्तं देवीमाहात्म्यमुत्तमम् ।
एतत्सप्तदिनं यावत्ततो होमं प्रकारयेत् ॥७॥
कृते पूर्णाहुतिं दत्वा भोजयेत्कन्यकात्रयम् ।
प्रतिश्लोकञ्च जुहुयात्पायसं मधुसर्पिषा ॥८॥
त्रिलोहैर्वेष्टितं कृत्वा बाहुमूले च धारयेत् ।
तेनैव धृतयन्त्रेण धनिको वश्यतामियात् ।
न जायते सूत्रद्रव्यं वाणिज्यार्थं ददामि वै ॥९॥

९

दुष्टमोहनं नवमं यन्त्रम्

श्रीशिव उवाच

यदा राजकुले दुष्टा भवन्ति परिचारकाः ।
पैशुन्यं चोपघातं च कुर्वन्तोऽहर्निशं सदा ॥१॥

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1. The reading is corrupt.

तदा कुर्यान्महायन्त्रं दुष्टमोहनसंज्ञकम् ।
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ॥२॥
ततश्चाष्टदलं कृत्वा बीजानि विलिखेत्ततः ।
सकारान्ता विसर्गान्ता मस्या कोणे तु सर्वतः ॥३॥
प्रणवं मुख्यादिकं लेख्यं चतुर्दिक्षु क्रमेण तु ॥
ततस्तद्वेष्टयेत्सर्वं चतुष्कोणं द्विरेखया ॥४॥
खररक्तेन संलिख्य भूर्जपत्रे मनोहरे ।
एतद् यन्त्रं सुसम्पूज्य प्रक्षिपेद्दुग्धमध्यतः ॥५॥
दुष्टाः सर्वे विनश्यन्ति राज्यमान्यो भवेत्ततः ।
एकविंशदिनं यावत्तावत्तत्रैव यन्त्रकम् ॥६॥

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विवादविजयं दशमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि विवादे जयवर्द्धनम् ।
व्यवहारे भयहरमिदं यन्त्रं प्रशस्यते ॥१॥
पूर्वपङ्क्तौ समालिख्य ह्रीं स्मा ह्रीं स्मा तथैव च ।
साध्यनाम द्वितीयायां तृतीयायान्तु पूर्ववत् ॥२॥
संवेष्टयेच्चतुष्कोणं बहिश्चाष्टदलं लिखेत् ।
पूर्वे मोहनबीजानि आग्नेय्यां क्षं च बीजकम् ॥३॥
क्षं बीजं दक्षिणे लेख्यो धो वै नैऋतदिग्गतः ।
पश्चिमे स्तम्भबीजानि वायव्ये क्षं तथैव च ॥४॥
जं बीजं चोत्तरे देयम् ईशान्यां क्षं च बीजकम् ।
एवं चाष्टदले न्यस्य बीजानि द्वादशैव हि ॥५॥
शरावसम्पुटे स्थाप्य यन्त्रराजं जयावहम् ।
अभ्यर्च्य गन्धपुष्पाद्यैर्दीपैश्चाष्टभिरेव च ॥६॥
लोकपालांश्च सम्पूज्य भोजयित्वा कुमारिकाम् ।
बलिदीपैश्च पूज्याथ अष्टदिक्षु क्रमेण तु ॥७॥
तावत्पूज्यं प्रयत्नेन यावत्कार्यं सुसिध्यति ।
व्यवहारजयो नाम विवादे विजयं तथा ॥८॥

राज्ञां वादे विवादे च जायते नात्र संशयः ।
मानोन्नतिर्भवेत्तस्य यन्त्रराजप्रसादतः ॥९॥

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गाणपत्यम् एकादशं यन्त्रम्

श्रीशिव उवाच

यदिच्छेद्वशगं कर्तुं यावज्जीवं वरानने ।
तदा यन्त्रं प्रकुर्वीत गाणपत्यं सुसिद्धिदम् ॥१॥
भूर्जपत्रं समानीय शुद्धं छिद्रविवर्जितम् ।
अनामिकारक्तमिश्रं द्विरदस्य मदं तथा ॥२॥
यावकस्य रसं चैव रोचना च तथैव च ।
एतच्चतुष्टयं योज्यं जातिकाष्ठेन संलिखेत् ॥३॥
ह्रींकाराः सप्त संलेख्याः पूर्वपङ्क्तौ वरानने ।
अधः पङ्क्तौ तु संलेख्याः क्रों ह्रीं क्रं क्लीं क्लीं गं तथा ॥४॥
साध्यनाम लिखेत्तत्र द्वितीयायान्तु साधकः ।
पङ्क्तौ तृतीयके चैव क्लीं ह्रीं क्लीं ह्रीं क्लीं ह्रीं लिखेत् ॥५॥
ततः पङ्क्तौ चतुर्थ्यां च ह्रींकारांश्च चतुष्टयम् ।
पश्चात्तद्वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ॥६॥
एवं संलिख्य बीजानि द्वाविंशतिसमानके ।
गकारान्दश संलेख्य पूर्वपश्चिम चोत्तरे[1] ॥७॥
प्राङ्मुखाश्चैव संलेख्य गकारांस्त्रिशसङ्ख्यकाः ।
सुक्षामां तु समानीय मृत्तिकां कृष्णवर्णिकाम् ॥८॥
तेन गणपतिं कृत्वा यन्त्रं तस्योदरे क्षिपेत् ।
सम्पूज्य गन्धपुष्पाद्यैरिदं मन्त्रमुदीरयेत् ॥९॥
देवदेव गणाध्यक्ष सुरासुर नमोऽस्तु ते ।
देवदत्त मम वश्यं यावज्जीवं कुरु प्रभो ॥१०॥
इदं मन्त्रं समुच्चार्य हस्तमात्रं निखन्य च ।

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1. The reading is corrupt.

क्षिप्त्वा तत्र गणाध्यक्षं पूरयित्वा समूर्तिकम् ॥११॥
यावज्जीवं भवेद्वश्यो गणराजप्रसादतः ।

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जनवश्यकरं द्वादशं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि जनवश्यकरं परम् ।
मध्ये नाम लिखित्वा तु ईकारन्तु लिखेदधः ॥१॥
त्रिरावृत्त्या सुसंवेष्टय वर्तुलं भूर्जपत्रके ।
चतुर्दलं लिखेत्पश्चात्पूर्वादौ दिक्चतुष्टये ॥२॥
ओं नमो विलिखेत्पूर्वे पश्चिमेऽपि तथैव च ।
ओं अजिते च प्रणवमजिते च तथैव च ॥३॥
एवं तु दक्षिणे लेख्यः कर्णिके चोत्तरे पुनः ।
राजवश्यकरं नाम यन्त्रं राजमनोहरम् ॥४॥
त्रिदिनं पूजयेन्नित्यं ब्रह्मचर्यरतो नरः ।
ब्राह्मणं भोजयेच्चैकं चतुर्थेऽहनि संप्रभो ॥५॥
त्रिलोहं वेष्टयेद्यन्त्रं बाहुमूले च धारयेत् ।
सुवर्णरजतं ताम्रं पटसूत्रं विशेषतः ॥६॥
यन्त्रस्य धारणं श्रेष्ठं बाहुमूले गलेऽथवा ।
सर्वेषां चैव यन्त्राणां विधिरेष प्रकीर्तितः ॥७॥
सुभगो दर्शनीयश्च स्वजनानां च वल्लभः ॥

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जगद्वश्यकरं त्रयोदशं यन्त्रम्

श्रीशिव उवाच

जनवश्यकरं यन्त्रं शृणु देवि सुशोभनम् ।
कर्पूरं कस्तुरियुक्तं चन्दनं तु गोरोचनम् ॥१॥
जातिकाष्ठेन संलिख्य भूर्जपत्रे प्रयत्नतः ।
प्रणवं च कंकारं च जें ह्रीं ह्रूं पूर्वपङ्क्तिके ॥२॥

द्वितीयायां साध्यनाम इं ह्रीं ओं डं तथैव च ।
पङ्क्तौ तृतीये संलेख्यो यंकारस्तदनन्तरम् ॥३॥
प्रणवं च जगन्नाम ठिठंदिं पञ्चबीजकान् ।
तस्मादपि लिखेन्नूनं ढकारं तु चतुर्थके ॥४॥
एवं बीजानि संलेख्य चतुष्कोणं तु कारयेत् ।
द्विरेखया समावेष्टय जगद्वश्यकरं परम् ॥५॥
त्रिलोहे वेष्टिते कृत्वा धारयेद्बाहुमध्यतः ॥६॥

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भृत्यवश्यकरं पिशाचिका नाम चतुर्दशं यन्त्रम्

श्रीशिव उवाच

यदा तु भृत्यः क्रुद्धः सन्मर्म सर्वं प्रकाशयेत् ।
न शक्यते निराकर्तुं देशकालबलेन वा ॥१॥
तदा तन्मोहनार्थाय स्वीयार्थस्य च सिद्धये ।
यन्त्रं पिशाचिकानाम कर्तव्यं च विचक्षणैः ॥२॥
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ।
चतुर्दलं ततः कुर्याद् बीजयुक्तं मनोहरम् ॥३॥
दलमध्ये चतुर्दिक्षु ह्रींकारं चतुरक्षरम् ।
लेखिन्या भूर्जपत्रे च रोचनेन लिखेन्नरः ॥४॥
ततस्तं दधिमध्ये तु क्षिपेद्यन्त्रवरं शुभम् ।
स वश्यो जायते नूनं यन्त्रराजप्रसादतः ॥५॥
यन्त्रं पिशाचिकानाम भृत्यवश्यकरं परम् ।
न देयं यस्य कस्यापि स्वयं रुद्रेण भाषितम् ॥६॥

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दुष्टवश्यकरं कालानलं नाम पञ्चदशं यन्त्रम्

श्रीशिव उवाच

क्रूरप्रकृतिकः स्वामी सेव्यते यज्जनैस्सदा ।
सेव्यमानोऽपि हि क्लेशं ददात्येव न संशयः ॥१॥

खलैः परिकृतो नित्यं दुराचारो महीपतिः ।
उत्तमो वाधमो वापि म्लेच्छो वा प्रभुतां गतः ॥२॥
यन्त्रं कालानलं कुर्यात्तदा तद्वश्यसिद्धये ।
मध्ये नामक्रमाल्लेख्यो ह्लींकारो गर्भमध्यतः ॥३॥
यावत्तस्याक्षरा नाम्नस्तावन्तो ह्लींकारास्तथा ।
इकारमन्ते संलेख्य रोचनाभूर्जपत्रके ॥४॥
त्रिरावृत्तं चतुष्कोणं दीर्घेण फलवत्कृतम् ।
राजिकाप्रतिमां कुर्यात्तत्पादस्पर्शपांसुना ॥५॥
हृन्मध्ये प्रक्षिपेत्तस्य यन्त्रं कालानलं महत् ।
सम्पूज्य प्रतिमां तान्तु चुल्हीपार्श्वे निखन्य तु ॥६॥
पूजयेत्तां प्रयत्नेन चतुर्दश्यां महानिशि ।
एतत्करणमात्रेण स वश्यो जायते ध्रुवम् ॥७॥
अजारक्तेन सम्मिश्रं रक्तधूपस्तथैव च ।
बलिदानं प्रदातव्यं दिक्पालप्रीतये तदा ॥८॥
महाकालाय स्वाहेति जुहुयादष्टोत्तरं शतम् ।

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दुष्टवश्यकरम् उच्छिष्टपिशाचिका नाम षोडशं यन्त्रम्

श्रीशिव उवाच

वाणिज्यार्थं च लाभार्थं वाञ्छिताय जनैस्सह ।
तेषां मध्ये यदा कोऽपि प्रदुष्टो जायते नरः ॥१॥
मार्गदेशप्रभुर्वापि तदा यन्त्रं प्रकल्पयेत् ।
ह्लींकारद्वयमध्ये तु साध्यनाम लिखेत्ततः ॥२॥
उपविष्टा चतुर्दिक्षु इदं लिखेत्क्रमेण तु ।
तत्पश्चाद्वेष्टयेद्यन्त्रं चतुष्कोणं द्विरेखया ॥३॥
कोणे कोणे त्रिशूलौ द्वौ चतुर्दिक्षु प्रकल्पयेत् ।
एवं यन्त्रवरं कृत्वा पूजयित्वा प्रयत्नतः ॥४॥
शुनो रक्तेन सम्मिश्रं रोचनाभूर्जपत्रके ।
तदा स जायते वश्यो महाक्रूरोऽपि मानवः ॥५॥

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दुष्टवश्यकरं कम्बुकं नाम सप्तदशं यन्त्रम

श्रीशिव उवाच

यदा महाबलः शत्रुः घातं कर्तुं हि वाञ्छति ।
तदा तत्सानुकूलार्थं यन्त्रं कुर्यात्त कम्बुकम् ॥१॥
साध्यनाम लिखेन्मध्ये वर्त्तुलं वेष्टयेत्ततः ।
लेखिन्या पूरयेद् यन्त्रं श्मशाने निशि पूजितम् ॥२॥
कम्बुकाख्यं महायन्त्रं दुष्टसम्मोहनं परम् ।
स्वशक्त्या दक्षिणां दद्यात्कालरात्रिः प्रीयतामिह ॥३॥

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क्रोधशान्तिकरं जामदग्न्यम् अष्टादशं यन्त्रम्

श्रीशिव उवाच

सुहृद्वा बन्धुवर्गो वा शत्रुर्वा क्रुध्यते यदि ।
तदा ईकारभ्यकारा विसर्गान्ताश्चतुर्दिशम् ॥१॥
एकैकं लेखयित्वा तु वर्तुलं वेष्टयेत्ततः ।
श्मशानभस्मना लेख्या अर्कपत्रद्वयोपरि ॥२॥
सम्पुटे मेलयित्वा तु वेष्टयेत्कण्टकेन तु ।
उपर्य्यधोत्तरे पार्श्वे दक्षिणे च तथैव च ॥३॥
बिन्दुमध्ये चतुर्दिक्षु वेष्टयित्वा लिखेत्ततः ।
हूंकारं तु लिखेद्गर्भे बिन्दुमध्य उपर्यधः ॥४॥
दक्षिणे चोत्तरे चैव साध्यनाम च पूर्ववत् ।
अन्ते हूंकारसंयुक्तं मध्यपङ्क्तौ प्रसादतः ॥५॥
एवं यन्त्रं तु संलेख्य तालपत्रे तु विस्तृते ।
कण्टकेनायसेनैव विलिखेच्चन्द्रवासरे ॥६॥
कुलालमृत्तिकामध्ये यन्त्रं क्षिप्त्वा तु गोलकः ।
कृत्वा पूजां प्रयत्नेन यस्मात्कोपः प्रशाम्यति ॥७॥
जामदग्न्यं महायन्त्रं सद्यः कोपहरं परम् ।
अक्रोधनः सत्यवादी जमदग्निर्दृढव्रतः ॥८॥

रामस्य जनकः साक्षात्सत्त्वमूर्ते नमोऽस्तु ते ।
एवं मन्त्रं समुच्चार्य पूजयित्वा प्रयत्नतः ॥९॥
एवं सप्तदिनं कार्यं क्रोधोपहरणं शुभम् ।
सप्तमेऽहनि सम्भोज्या ब्राह्मणा वेदपारगाः ॥१०॥
नो चेदन्नं प्रदातव्यं सप्ताहारप्रपूर्त्तये । ।
क्रोधं तद् हृदयाद्याति प्रसन्नो जायते क्षणात ॥११॥

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स्त्रीणां सौभाग्यवर्धनं नाम एकोनविंशतितमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि स्त्रीणां सौभाग्यदायकम् ।
ललिताख्यं महायन्त्रं देवैरपि सुदुर्लभम् ॥१॥
एकपङ्क्तौ तु संलेख्य ह्रींकारं त्रितयं शुभम् ।
तस्याधस्तात्तस्या नाम लेख्यं वै रमणस्य वा ॥२॥
ततः पङ्क्तौ तृतीयायां ह्रींकारं त्रितयं पुनः ।
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं द्विरेखया ॥३॥
ततश्चाष्टदलं कृत्वा बीजन्यासोपकल्पयेत् ।
त्रयं त्रयं च ह्रींकारं पूर्वाद्यष्टदलेषु च ॥४॥
ह्रींकारत्रितयं दले चतुर्दिक्षु प्रकल्पयेत् ।
कोणे कोणे दले न्यस्य ह्रींकारं च विचक्षणः ॥५॥
रोचनाकुङ्कुमेनैव मृगनाभिश्च चन्दनैः ।
एकीकृत्य लिखेद् यन्त्रं भूर्जपत्रे तु विस्तरे ॥६॥
त्रयोदश्यां सिते पक्षे साधकश्चोत्तरामुखः ।
यन्त्रं तु पूजयेन्नित्यं रात्रौ रात्रौ वरानने ॥७॥
भोजनैर्विविधैः पुष्पैर्वस्त्रालङ्कारभूषणैः ।
एवं सप्तदिनं कृत्वा तदन्ते तुष्टये स्त्रियः ॥८॥
सौभाग्येन च संयुक्ता भोजयेत्सप्तसंख्यया ।
शंकरस्य प्रिये देवि ललिते प्रीयतामिह ॥९॥
रूपं देहि जयं देहि सौभाग्यायुष्यवर्धनम् ।
एवं मन्त्रं समुच्चार्य व्रतश्चास्य विसर्जनम् ॥१०॥

तद्यन्त्रं धातुनावेष्ट्य कण्ठे तु धारयेन्नरः ।
सुभगा रूपसम्पन्ना पत्युः प्रियतरा भवेत् ॥११॥

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पतिवश्यकरं सौभाग्यवर्धनं नाम विंशतितमं यन्त्रम्

श्रीशिव उवाच

शृणु देवि प्रयत्नेन यन्त्रं भर्तृप्रसादनम् ।
संलेख्य प्रियनामानं सकारपुटितं प्रिये ॥१॥
चतुरस्रं वेष्टयित्वा ततश्चाष्टदलान्लिखेत् ।
ह्रींबीजसहितान्तत्र रोचनाकुंकुभूर्जके ॥२॥
त्रिदिनं पूजयेन्नित्यं रात्रौ च शुचि पूर्ववत् ।
ततः स्वाश्च चतुर्थेऽह्नि पूजयेत्सुभगाः स्त्रियः ॥३॥
अङ्गने वल्लभे देवि अनेन प्रीयतामिति ।
एनं प्रियं मम वश्यं कुरु कुरु त्वस्मद्वल्लभम् ॥४॥
एनं मन्त्रं समुच्चार्य पूजयित्वा च ताः स्त्रियः ।
तद्यन्त्रं धातुसंयुक्तं कृत्वा कण्ठे प्रधारयेत् ॥५॥
पतिर्दासो भवेत्तस्या यन्त्रराजप्रसादतः ।
सौभाग्यमतुलं तस्य जायते नात्र संशयः ॥६॥
सपत्नीनां गणपतिः सौभाग्यमदगर्विता ।
एकां सौभागिनीं भोक्त्वा[1] चतुर्दश्यां सिते नरैः ॥७॥
पक्षे पक्षे इति प्रोत्यं पूज्यं यन्त्रं तु नित्यशः ।
यस्यं कस्यं न दातव्यं यन्त्रं सौभाग्यवर्धनम् ॥८॥

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स्त्रीवश्यकरम् एकविंशतितमं यन्त्रम्

श्रीशिव उवाच

योषिद्वश्यं प्रवक्ष्यामि शृणु देवि सुशोभितम् ।
रोचनाकुङ्कुमेनैव श्रीखण्डं मृगनाभिभिः ॥१॥

1. The reading is corrupt.

भूर्जपत्रे च संलेख्यं जातिकाष्ठेन यन्त्रकम् ।
ऐं ह्रीं क्लीं ततो नाम ऐं ह्रीं क्लीं तथैव च ।।२।।
एवं सम्पुटितं कृत्वा चतुष्कोणं वेष्टयेत्ततः ।
उपर्यधो लिखेत्पञ्च बीजान्येवं प्रयत्नतः ॥३॥
ऐं ह्रीं क्लीं तथा क्ष्रीं च ऐं चान्तेपि तथैव च ।
कोणे कोणे न्यसेद्बीजान् ऐं ह्रीं क्लीं च तथैव च ।।४।।
दलाकृतिस्तु कर्तव्या बीजानामुपरि क्रमात् ।
एवं च वर्त्तुलं कृत्वा बीजयुक्तं मनोहरम् ।।५।।
राजिकाप्रतिमां कुर्याच्चन्दनस्य तु काष्ठकम् ।
तेषां हृदि सुसंस्थाप्य तद्यन्त्रं पूरयेत्ततः ।।६॥
भोगैश्च विविधैर्गन्धैर्धूपदीपैः फलैः शुभैः ।
रात्रौ चैव प्रकर्तव्या दिनान्ते प्रत्यहं शुभम् ।।७।।
एवं कृते तु सा नारी दासी नूनं प्रजायते ।
एवं हि कृष्यराजाख्यं योषिद्वश्यकरं परम् ।।८॥
सम्पूज्यो मदनश्चात्र राजिकाप्रतिमा नरैः ।
कामोऽनंगः पञ्चशरः कन्दर्पो मीनकेतनः ।।९।।
श्रीब्रह्मतनयो देवः प्रसन्नो भव मे प्रभो ।
एवं नित्यं प्रकर्तव्यं यावत्सा वश्यतामियात् ।।१०॥

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मदनवर्धनं द्वाविंशतितमं यन्त्रम्

श्रीशिव उवाच

शृणु देवि प्रवक्ष्यामि नारीणां कामवर्धनम् ।
यन्त्रं सुदुर्लभं लोके ख्यातं मदनवर्धनम् ।।१।।
तुरगस्य रक्तेन लिखेद्रोचनाभूर्जपत्रके ।
प्रणवं च तथा ह्रीं च साध्यनामाक्षरं पृथक् ।।२।।
नामाक्षराणि सर्वाणि ह्रींकारपुटितेन च ।
अन्ते च प्रणवं लेख्यमेकपङ्क्तौ विचक्षणैः ।।३।।
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ।
उपर्यधश्च संलेख्य पूर्ववद्बीजसम्पुटम् ।।४।।

तिर्यक्पङ्क्तावपि लेख्यं पूर्ववद्बीजसम्पुटम् ।
ततो दलाकृतिं कुर्यान्मण्डलाकृतिमध्यगः ॥५॥
एवं यन्त्रं तु संलेख्यं सुदिने प्रतिमाः शुभाः ।
मदनस्य तु काष्ठेन कृत्वा हृदि विनिक्षिपेत् ॥६॥
यथा रंध्रं हृदि कुर्याद् यन्त्रं तस्य शिरःस्फुटम् ।
रक्तचन्दनमाल्येन पूजयेत्प्रत्यहं ततः ॥७॥
एकविंशदिनं यावत्स्वामी वश्यमियाद् ध्रुवम् ।

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राजस्त्रीवश्यकरणं त्रयोविंशतितमं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि राज्यस्त्रीवश्यकारकम् ।
यथात इष्टज्ञानेन कामवाणहताइव ॥१॥
पतन्ति सहसा दृष्ट्वा मानिन्यो मदविह्वलाः ।
रोचनाकुङ्कुमेनैव भूर्जपत्रे लिखेन्नरः ॥२॥
कर्पूरेण समं यन्त्रं जातिकाष्ठे विधानतः ॥
षट्कोणस्य मध्ये तु तस्य नाम प्रतिष्ठितम् ॥३॥
क्रोंकारं विलिखेत्कोणे मध्ये ह्रीं पूर्वसंस्थितम् ।
ततः संवेष्टयेत्पश्चाद्वर्तुलं रेखया शुभम् ॥४॥
दक्षिणे त्रिदलं कुर्यादीशान्यादि दलं तथा ।
ह्रींकारदलमध्ये तु क्रमेण प्रतिलेखयेत् ॥५॥
एवं लिखित्वा यन्त्रं तु पूजयेद्भक्तिभावतः ।
गन्धपुष्पैस्तु नैवेद्यैः शुक्लाम्बरधरस्स्वयम् ॥६॥
चिन्तयेत्तां स्त्रियं रात्रौ यन्त्रस्य क्रधुतः[1] स्थिताम् ।
एवं सप्तदिनं कृत्वा तदन्ते ब्राह्मणत्रयम् ॥७॥
भोजयेद्विविधैर्भोगैः कामाक्षी प्रीयतामिति ।
स्वशक्त्या दक्षिणां दत्त्वा भोजयेत्साधकः स्त्रियम् ॥८॥
त्रिलोहे वेष्टयेद्यन्त्रं बाहुमूले च धारयेत् ।

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1. The reading is defective. पुरतः is suggested.

तं दृष्ट्वा राजरमणी कन्दर्पज्वरपीडिता ॥६॥
स्वयं सम्प्रार्थयेन्नित्यं का कथा इतरस्त्रियः ।

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सौभाग्यजनकं चतुर्विंशतितमं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि बीजमेकं महाफलम् ।
य इदं धारयेन्नित्यं स्त्रीणां प्रियतरो भवेत् ॥१॥
स्त्री वै धारयेद्भक्त्या सा सौभाग्यवती भवेत् ।
सौभाग्यवर्धनं बीजं नृणां चैव विशेषतः ॥२॥
एतद्बीजाक्षरं गोप्यं न देयं यस्य कस्यचित् ।
सकारं च हकारं च ककारं च लिखेत्ततः ॥३॥
लकारं च दकारं च इकारं च प्रतिष्ठितम् ।
एवं क्रमेण संयोज्यमक्षराणां च षट्ककम् ॥४॥
ईकारस्वरसंयुक्तं बिन्दुनोपरि शोभितम् ।
रोचनाकुङ्कुमाम्बुभिर्भूर्जपत्रे लिखेन्नरः ॥५॥
त्रिदिनं पूजयित्वा तु हेम्ना च वेष्टयेत्ततः ।
पुरुषो बाहुमूले तु नारीगलेऽथ कङ्कणे ॥६॥
धारयेद्बीजराजानं स्फुटं दौर्भाग्यनाशनम् ।
महासौभाग्यजनकं तच्छिवेन प्रभाषितम् ॥७॥

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कामानलाख्यं पञ्चविंशतितमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं सौभाग्यदायकम् ।
स्त्रीणामेव समुद्दिष्टं यन्त्रं कामानलाख्यकम् ॥१॥
अस्यैव धारणादेवं बन्ध्या गर्भवती भवेत् ।
मृतवत्सा तथा नारी साधयेद्यन्त्रमुत्तमम् ॥२॥
धृत्वा च जायते देवि जीववत्सा न संशयः ।
रोचनाकुङ्कुमेनैव भूर्जपत्रे लिखेन्नरः ॥३॥

प्रणवं च लिखेत्पूर्वं ह्रींकारं तदनन्तरम् ।
ततो रमणया[1] नाम ह्रींकारान्ते प्रतिष्ठितम् ॥४॥
उपर्य्यधोऽपि विलिखेत्क्रौंकारमेकमेककम् ।
ततस्तद्वेष्टयेत्सम्यग्वर्तुलं शुभरेखया ॥५॥
तस्योपरि दलान्यष्टौ बीजाक्षरयुतानि च ।
हुंकारं तु चतुर्दिक्षु दलमध्ये तु विन्यसेत् ॥६॥
श्रोंकारं च तथा ह्रीं च जुंकारं च तथैव च ।
ह्रींकारं च पुनर्लेख्यमेवं बीजचतुष्टयम् ॥७॥
कोणे कोणे विलेख्यं च पूजयेच्च दिनत्रयम् ॥
भोजयेद् ब्राह्मणं चैकं लोकेशः प्रीयतामिति ॥८॥
पश्चात्तद्वेष्टयेद् यन्त्रं सुवर्णेन विशेषतः ।
वर्तुलं च मणिं कृत्वा करमध्ये च धारयेत् ॥९॥
धारणाज्जायते देवि सौभाग्यमतुलं भवेत् ।
जीववत्सा भवेन्नूनं वन्ध्यात्वं च प्रणश्यति ॥१०॥
कामाग्न्याख्यं महायन्त्रं कथितं ब्रह्मणा पुरा ।
न देयं यस्य कस्यापि साधकेन वरानने ॥११॥

२. आकर्षणाधिकारः

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माणिभद्रं प्रथमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं चाकर्षणाभिधम् ।
माणिभद्रं महायन्त्रं चमत्कृतिकरं परम् ॥१॥
न देयं यस्य कस्यापि गोपनीयं प्रयत्नतः ।
भूर्जपत्रे समालेख्यं मध्ये गोरोचनादिकैः ॥२॥
आद्यपङ्क्तौ लिखेत्प्राज्ञः सकारान् चतुरक्षरान् ।
विसर्गैश्च समायुक्तान् ईकारान्ते प्रतिष्ठितम् ॥३॥

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1. रमण्या is suggested. Probably the incorrect form is for metrical exigency.

पङ्क्तौ द्वितीयके लेख्यः सः बीजं द्वयसङ्ख्यकम् ।
क्रों ह्रीं क्रों विलिखेत्तत्र तृतीयायां तु नाम च ॥४॥
ह्रीं क्रों ह्रीं क्रों चतुर्थ्यां तु पञ्चम्यां च तथैव च ।
ततस्तद्वेष्टयेत्सम्यग्वर्तुलं वह्निरेखया ॥५॥
ततः सम्पूज्य विधिवत्सूत्रेण परिवेष्टयेत् ।
शारीरजोद्वर्तनस्य मूर्तिं कृत्वा तु मानवीम् ॥६॥
यंत्रं निधाय हृदये सन्तपेत्खदिराग्निना ।
दिनत्रयं त्रिसन्ध्यं च जपेन्मन्त्रं तु वाग्यतः ॥७॥
ओं देवदत्तं वेगेन आकर्षय माणिभद्र स्वाहा ॥८॥
एवं कृते कर्षति माणिभद्रो देशान्तरस्थं मनुजं च नूनम् ।
अत्यन्तदूरस्थमपि क्रमेण तमानयेद्यन्त्रवरो हि शीघ्रम् ॥९॥

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मित्रदर्शनं द्वितीयं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि यन्त्रं साधकदुर्लभम् ।
श्रीखण्डेनानामिकया खररक्तेन भूर्जके ॥१॥
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ।
चतुर्दलं ततः कुर्याद्बीजयुक्तं मनोहरम् ॥२॥
ह्रुंकारं दलमध्ये तु एकैकं विलिखेत्क्रमात् ।
मित्रं दृश्यो भवेत्तस्य यन्त्रराजप्रभावतः ॥३॥
एवं यन्त्रं महागोप्यं रक्षणीयं प्रयत्नतः ।
न देयं यस्य कस्यापि यदिच्छेत्सिद्धिमात्मनः ॥४॥

३
त्रैपुरं तृतीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं त्रैपुरकं महत् ।
रोचनानीरयुक्तेन भूर्जपत्रे लिखेन्नरः ॥१॥

मध्ये नाम लिखित्वा तु ह्लींकारपुटितं प्रिये ।
षट्कोणं विलिखेत्सम्यङ्नामगर्भमनोहरम् ॥२॥
कोणे कोणे तु सौकारान्मध्यतो बिन्दुभूषितान् ।
एवं यन्त्रं तु सम्पूज्य घृतमध्ये विनिक्षिपेत् ॥३॥
प्रत्यहं पूजयेन्नित्यं प्रार्थयेत्त्रिपुरं पुरः ।
आकर्षय महावेग देवदत्तं मम प्रिये ॥४॥
एवं कृते सप्तमेऽह्नि आकर्षो जायते ध्रुवम् ।

४

कामराजाख्यं चतुर्थं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि कामिनीकर्षणं शुभम् ।
रहस्यं सर्वयन्त्राणां क्षणात्सिद्धिप्रदायकम् ॥१॥
न देयं यस्य कस्यापि मन्त्रराजं सुदुष्करम् ।
प्रणवं च तथा ह्रीं क्लीं आद्यपङ्क्तौ लिखेन्नरः ॥२॥
त्रिस्वाहेति त्रिस्वाहेति तस्याधो विलिखेत्क्रमात् ।
तस्याधो विलिखेन्नाम रमण्याश्च महामते ॥३॥
त्रिकोणं वेष्टयेत्पश्चाद्बीजानुपरितः प्रिये ।
ततः सम्पूज्य विधिवद्गन्धपुष्पादिभिः शुभैः ॥४॥
याममात्रेण सा नारी समायाति न संशयः ।
यन्त्रं श्रीकामराजाख्यं देवानामपि दुर्लभम् ॥५॥

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मानिनीकर्षणं पञ्चमं यन्त्रम्

श्रीशिव उवाच

आकर्षणं नृनारीणां शृणु देवि महाफलम् ।
लाक्षारसो हरिद्रा च मञ्जिष्ठा भूर्जपत्रके ॥१॥

लेखनीयं प्रयत्नेन एकान्ते यन्त्रमुत्तमम् ।
मध्ये नाम लिखित्वा तु त्रिकोणं वेष्टयेत्ततः ॥२॥
तस्योपरि वेष्टयेत्पश्चाद्वर्तुलं यत्नतः प्रिये ।
तस्योपरि स्वरा लेख्या अकाराद्याश्च षोडश ॥३॥
वर्तुलं वेष्टयेत्सर्वं रेखया नात्र संशयः ।
तस्यैव पादधूल्यां तु प्रकुर्याच्छालभञ्जिकाम् ॥४॥
तस्यैव योनौ संक्षिप्य यन्त्रराजं तु पूजयेत् ।
एवं कृतेन साकृष्य समायाति न संशयः ॥५॥
बहुना किमिहोक्तेन पतिना सह मानयेत् ।
यन्त्रराजं महागोप्यं देवमातृकसंज्ञकम् ॥६॥

३. स्तम्भनाधिकारः

१

शत्रुमुखस्तम्भनं प्रथमं यन्त्रम्

श्रीशिव उवाच

शृणु देवि महायन्त्रं स्तम्भनं सर्ववैरिणाम् ।
रोचनाभूर्जपत्रे च संलेख्यं तु विचक्षणैः ॥१॥
षट्कोष्टकं प्रकुर्वीत रेखाद्वितयकेन हि ।
कोष्टमध्ये लिखेद्बीजं प्रत्येकमेककं प्रिये ॥२॥
उकारं च मकारं च लकारं तदनन्तरम् ।
वकारं च रकारं च यकारं च प्रतिष्ठितम् ॥३॥
उकारस्वरसंयुक्तं मस्तके रेफभूषितम् ।
बिन्दुमात्रार्द्धसंयुक्तं संयोगं वर्णषट्ककम् ॥४॥
स्वरद्वितीयसंयुक्तं विन्दुना परिकीर्तितम् ।
एवं सञ्जातबीजं तु मुखस्तम्भनसंज्ञकम् ॥५॥
कोष्टे कोष्टे तु संलेख्यमेकैकं बीजमुत्तमम् ।
एवं बीजानि संलेख्य रच्य द्वितयकेन हि ॥६॥
बीजोपरि गता कृत्वा कोणदेशाच्चतुर्दिशम् ।
बाह्यरेखोर्ध्वाधोलेख्यास्त्रिशूला मस्तकोपरि ॥७॥

सर्वतो रेखया चान्ये त्रिशूलान्विलिखेत्क्रमात् ।
उकारबीजान्विलिखे च्चोर्ध्वं मध्येऽपि नाम च ॥८॥
दक्षिणस्यां त्रिबीजानि तावत्संख्यानि चोत्तरे ।
एवं बीजानि संलेख्य उकारसहितानि च ॥९॥
श्रीसूर्यसंज्ञान् सुविलिख्य पश्चात्
संपूज्य यन्त्रं विधिवत्प्रयत्नात् ।[1]
जपेत्स मन्त्रं मनसा सुनिश्चलः ॥१०॥
ओं ह्रीं स्तम्भय स्तम्भय मुखं स्तम्भय स्तम्भय ठठठ स्वाहा ।
अष्टोत्तरशतं जप्त्वा त्रिसन्ध्यं त्रिदिनं ततः ॥११॥[2]
सम्पूजयेद्यन्त्रवरं त्रिसन्ध्यं पीतैः सुपुष्पैः कनकावदातैः ।
एवं कृते शत्रुगतिञ्च स्तम्भयेद् [यन्त्रवरो][3]
नृणां महामूकमिति प्रजायते ॥१२॥
[4]ग्रस्तो ग्रहेणैव ऋजुर्महोग्रः ॥

२

यात्रास्तम्भनं द्वितीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं स्तम्भनसुन्दरम् ।
शी सम्पुटके[5] लेख्यं पीतद्रव्येण शोभितम् ॥१॥
रोचना हरितालं च हरिद्रा च मनश्शिला ।
कुङ्कुमेन समायुक्तं पीतद्रव्यं प्रचक्षते ॥२॥
कुम्भे मोहे च बीजानि एकपङ्क्तौ लिखेन्नरः ।
तस्याधो विलिखेन्नाम मोहं चान्ते प्रतिष्ठितम् ॥३॥
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ।
कोणे कोणे त्रिशूलानि मध्ये मध्ये तथैव च ॥४॥

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1. The third line is missing in MS.
2. The first two padas are missing in MS.
3. The portion within brackets is redundant met rically;
4. Some portion is missing here.
5. Not clear. शिलासम्पुटके is suggested.

एवमष्टत्रिशूलानि कृत्वा यन्त्रोपरि स्थिता ।
सम्पूज्य पीतकुसुमैर्यन्त्रराजं सुशोभितम् ॥५॥
गन्धदीपैश्च नैवेद्यैर्नानाभक्ष्यसमन्वितैः ।
एवं सम्पूजयेद्यन्त्रं भूमिमध्ये क्षिपेत्ततः ॥६॥
मृदापूर्य शुभे देशे यन्त्रोऽग्न्युपरि यत्नतः ।
गमने स्तम्भयत्येवं नात्र कार्या विचारणा ॥७॥
यन्त्रारोपितभाण्डोपि न यात्येव प्रिये सदा ।

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प्रतिवादिमुखस्तम्भनं तृतीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं स्तम्भनसुन्दरम् ।
प्रतिवादिमुखस्तम्भं ख्यातं यन्त्रं तु भूतले ॥१॥
पीतद्रवेण संलेख्यं शिलासंयुतमध्यतः ।[1]
मध्ये नाम लिखित्वा तु त्रिकोणं परिवेष्टयेत् ॥२॥
ततस्तद्वेष्टयेत्सम्यग्वर्तुलं रेखया शुभम् ।
तस्योपरि दलान्यष्टौ लंबीजपरिशोभिते ॥३॥
एवं चाष्टदले लेख्यं पूजयेद्भ भक्तिभावतः ।
पीतवर्णैश्च कुसुमैर्दीपैर्नैवेद्यमुत्तमैः ॥४॥
ब्राह्मणं भोजयेच्चैकं पायसेन गुडेन च ।
ततो निखन्य भूमौ तु यन्त्रं सम्पूज्य स्थापयेत् ॥५॥
विवादे व्यवहारे च शस्त्रं वापि तथैव च ।
प्रतिवादिमुखस्तम्भो जायते नात्र संशयः ॥६॥
कर्णिकारं च रुरुजं धत्तूरं खलु केतकी ।
चम्पकं पीतकुसुमं नागकेसरमेव च ॥७॥
ग्राह्याण्येतानि पुष्पाणि यथालाभं वरानने ।
अन्यानि पीतवर्णानि न ग्राह्याणि कदाचन ॥८॥

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1. सम्पुट for संयुत is suggested.

एतद्यन्त्रं महादेवि मुखस्तम्भनकारकम् ।
न देयं यस्य कस्यापि सुगोप्यं कथितं मया ॥६॥

४

शत्रुमुखस्तम्भनं चतुर्थं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि शत्रोर्वक्त्रस्य स्तम्भनम् ।
यदा सञ्जायते वादः शत्रुणा सह सुव्रते ॥१॥
तदा यन्त्रं प्रकुर्वीत शीघ्रं प्रत्यक्षसिद्धिदम् ।
खारिकायान्तु संलेख्य स्वचित्तोद्वेगतः प्रिये ॥२॥
मध्ये नाम लिखित्वा तु रात्रौ च विधिवत्प्रिये ।
तस्योपरि स्थिता रेखा वसुसंख्याष्टदिग्गताः ॥३॥
रेखान्ते त्रिशूलानि लिखेद्दिगष्टसु क्रमात् ।
ततः सम्पूज्य विधिवत् श्वेतपुष्पैः फलैं शुभैः ॥४॥
गन्धाद्यैश्च सनैवेद्यैः श्वेतवस्त्रैर्मनोहरैः ।
ब्राह्मणं भोजयेच्चैकं श्रीशिवः प्रीयतामिति ॥५॥
विवादे पिशुनतायां मुखस्तम्भं करोत्ययम् ।

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वह्निस्तम्भनं पञ्चमं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि वह्निस्तम्भनमुत्तमम् ।
दिव्यकाले प्रकुर्वन्ति यन्त्रराजं सुशोभितम् ॥१॥
पीतद्रव्येण संलेख्यं भूर्जपत्रे मनोहरम् ।
साध्यनाम लिखेन्मध्ये क्रोंबीजाद्यन्तसम्पुटम् ॥२॥
ततस्तद्वेष्टयेद्देवि चतुष्कोणं तु रेखया ।
तस्योपरि चतुष्कोणं प्रकुर्वीत द्विरेखया ॥३॥
कोणान्तराले संलेख्यं लकारं विन्दुभूषितम् ।
एवं चतुष्टयं लेख्यं लकाराणां तु बीजकम् ॥४॥
कोणान्तरे पृथग्लेख्यौ त्रिशूलौ सर्वतः प्रिये ।
एवं मध्यत्रिशूलानि विलिख्य तत्प्रपूजयेत् ॥५॥

सम्पूज्य ब्राह्मणं भोज्यं यन्त्रं भूमौ विनिक्षिपेत् ।
वहमानोदमार्गेण मध्ये यन्त्रं निधाय च ॥६॥
यावत्तदुपरि याति उदकं वरवर्णिनि ।
तावदग्निमहास्तम्भो जायते नात्र संशयः ॥७॥
दिव्यं स्तम्भननामाग्नियन्त्रं देवैस्तु पूजितम् ।
न देयं यस्य कस्यापि यदिच्छेत्सिद्धिमात्मनः ॥८॥

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वह्निस्तम्भनं षष्ठं यन्त्रम्

ाशिव उवाच

शृणु देवि प्रवक्ष्यामि यन्त्रं वह्निनिवारणम् ।
यस्मिन् गृहे कृतं यन्त्रं न तत्राग्निभयं भवेत् ॥१॥
यस्य हस्ते सदा तिष्ठेद्यन्त्रराजं मनोहरम् ।
स्वप्नेऽप्यग्निभयं तस्य कदाचिन्नोपजायते ॥२॥
बलात्कालेन कर्तव्यमग्निनिग्रहणं प्रिये ।
विद्यमाने तदा यन्त्रमष्टगन्धबलाधिकम् ॥३॥
पादस्पृष्टो यथा सर्पो दशत्येव न मन्यते ।
तथा स्तम्भोऽपि देवेशि बलात्कारेण जायते ॥४॥
अल्पमृत्युं यथा देवि हरेत्तु वैद्यको रसः ।
तथा यन्त्रं हि देवेशि अवान्तरभयं हरेत् ॥५॥
श्रीखण्डं रोचनैर्लेख्यं विधिवद्भूर्जपत्रके ।
स्वं नाम विलिखेन्मध्ये वर्तुलं वेष्टयेत्ततः ॥६॥
तस्योपरि चतुर्दिक्षु वकारं बिन्दुशोभितम् ।
एतत्सर्वं तु संवेष्टय चतुष्कोणं तु रेखया ॥७॥
त्रिलोहैर्वेष्टितं कृत्वा बाहुमूले गलेऽथवा ।
अथवा गृहमध्ये तु क्षीरमध्येऽथवा पुनः ॥८॥
सम्पूजयेन्नित्यमेव देवदेवं तु यन्त्रकम् ।
अग्निसकाशादभयं क्वापि भीतिर्न जायते ॥९॥
ब्राह्मणं भोजयेदेकं यन्त्रराजं च पूजयेत् ।

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यात्रास्तम्भनं सप्तमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि प्रियस्य स्तम्भनं परम् ।
यदा कोऽपि बलाद् याति वारितोऽपि वरानने ॥१॥
तदा तत्स्तम्भनं कुर्याद् यन्त्रराजं शुचिस्मिते ।
तथापि गच्छति यदि गतोऽपि समायात्यसौ ॥२॥
पीतद्रव्येण संमध्ये फलककाष्ठसम्भवे ।[1]
षटिकाया[2] लिखेद्यन्त्रं फलककाष्ठसम्भवम् ॥३॥
लकारगर्भमध्ये तु साध्यनाम प्रतिष्ठितम् ।
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ॥४॥
तस्योपरि चतुष्कोणं द्वितीयं विलिखेद्बुधः ।
कोणे दलाकृतिं कुर्यान्मध्यदेशे क्वचित्क्वचित् ॥५॥
बलमध्ये लकारं तु बिन्दुयुक्तं लिखेद्बुधः ।
ततः सम्पूज्य विधिवद् यन्त्रराजं मनोहरम् ॥६॥
अधोमुखं निबध्नीयात्फलकगृहमध्यतः ।
यात्रास्तम्भो भवेद्देवि नात्र कार्या विचारणा ॥७॥

८

शत्रुमुखस्तम्भनम् अष्टमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि वैरिवाक्स्तम्भनं परम् ।
षटिकाया[2] सुसंलिख्य शिलासम्पुटमध्यगः ॥१॥
ह्लींकारगर्भमध्ये तु साध्यनाम प्रतिष्ठितम् ।
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ॥२॥
तदुपरि चतुष्कोणं द्वितीयं विलिखेद् बुधः ।

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1. The reading is defective.
2. The reading is defective.

कोणे कोणे त्रिशूलानि चतुर्दिक्षु विलेखयेत् ॥३॥
सम्पूज्य विधिवत्पश्चाच्छ्रीशिवः प्रीयतामिति ।

९

पिशुनगतिस्तम्भनं नवमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं पिशुनकं महत् ।
यदा राजकुले देवि पिशुनः कोऽपि जायते ॥१॥
तदा यन्त्रं प्रकुर्वीत चमत्कृतिकरं परम् ।
शत्रोः स्तम्भयते वाचं गतिं बुद्धिं वरानने ॥२॥
भूर्जपत्रे समालेख्यं श्रीखण्डेन सुशोभनम् ।
क्रोंकारपुटितं कार्यमक्षरं नामसम्भवम् ॥३॥
ह्रींकारपुटितं पश्चाद् द्वितीयमक्षरं पुनः ।
नामाक्षराणि यावन्ति तावन्ति पुटितानि च ॥४॥
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ।
कोणे कोणे दलं कुर्याद् दीर्घबीजेन संयुतम् ॥५॥
यकारं च सकारं च रकारं च तथैव च ।
वकारं च रकारं च यकारं तदनन्तरम् ॥६॥
एवं क्रमेण संयोज्यमक्षराणान्तु षट्ककम् ।
अकारस्वरसंयुक्तं मस्तके रेफभूषितम् ॥७॥
बिन्दुना च समायुक्तं विलिखेद्दलमध्यतः ।
एवं चतुर्दलं लेख्यं देवि वै सुरपूजितम् ॥८॥
दलान्तराले संलेख्यं क्रोंक्षश्चैव चतुर्दिशि ।
एवं संलिख्य यन्त्रं तु पूजयेद्रक्तचन्दनैः ॥९॥
रक्तपुष्पैस्तथा वस्त्रैः स्वरक्तेन च सुदति ।
यथाशक्त्या प्रदातव्या दक्षिणा ताम्रसम्भवा ॥१०॥
ब्राह्मणान् भोजयेत्पश्चाद्वित्तशाठ्यविवर्जितः ।
ततो निखन्य भूमौ तु मध्ये यन्त्रं विनिक्षिपेत् ॥११॥

बुद्धिभ्रंशं गतिभ्रंशं वाग्भ्रंशं च वरानने ।
पिशुनस्तत्क्षणादेव जायते नात्र संशयः ॥१२॥

४. विद्वेषणाधिकारः

१

नरनारीविद्वेषणं प्रथमं यन्त्रम्

श्रीशिव उवाच

शृणु देवि प्रवक्ष्यामि यन्त्रं दौर्भाग्यवर्धनम् ।
विवादो नरनारीणां येन सञ्जायते सदा ॥१॥
रोचनाकुङ्कुमेनैव भूर्जपत्रे वरानने ।
लिखेद् यन्त्रं महादेवि नाम्ना सौभाग्यनाशनम् ॥२॥
कुर्यात्तिर्यग्गतां रेखां पूर्वपश्चिमसंस्थिताम् ।
दीर्घकोष्टाकृतिं कुर्यादष्टसंख्यां सुशोभनाम् ॥३॥
तन्मध्योपरिभागेन एकैकं विलिखेत्क्रमात् ।
मध्ये नामाक्षरं देवि द्विद्विवारं पुनः पुनः ॥४॥
दुर्भागां चेति मन्त्रेण स्त्रीलिङ्गे विधिवत्पुनः ।
पुनस्तान्येव वर्णानि कोष्टं यावत्समाप्यते ॥५॥
कोष्टस्य बाह्ये विलिखेदधोपरि विशेषतः ।
अजितेत्युपरि लेख्यं स्वाहान्तं प्रणवादिकम् ॥६॥
अपराजिते अधोभागे स्वाहान्तं प्रणवादिकम् ।
एवं संलेख्य यन्त्रं च गच्छेच्चैव सरित्तटे ॥७॥
उभयोः कूलयोर्ग्राह्या मृत्तिकामोमनाः (?) शुभाः ।
तथा गणाधिपं कृत्वा यन्त्रं तस्योदरे क्षिपेत् ॥८॥
गोदुग्धेनापरां कुर्याद्गणनाथस्य सुन्दरीम् ।
अर्चयेद्विविधैः पुष्पैर्मोदकैर्बहुधा तथा ॥९॥
सम्पूज्य बालकान्भक्ष्यैः गणेशप्रियकामया ।
एवं सम्पूज्य विधिवद्देवेशं गणनायकम् ॥१०॥
शरावसम्पुटे क्षिप्त्वा सम्पुटं पूजितं न्यसेत् ।
दौर्भाग्यमतुलं तस्य जायत्येव अहर्निशम् ॥११॥

पुरुषो न सहेत्तान्तु स्वरूपां वापि सुवृताम् ।
स्त्रीलिङ्गे योजितं यन्त्रं नारी न सहते तु तम् ॥१२॥
दम्पत्योर्द्वेषणं देवि रहस्यं परमं सदा ।
नास्त्यत्र सम्प्रयोक्तव्यं यन्त्रमेतन्मम प्रिये ॥१३॥
यस्मै कस्मै न दातव्यं विपरीतं प्रजायते ।

२
शत्रुविद्वेषणं द्वितीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि शत्रुविद्वेषणं परम् ।
महाद्वेषश्च शत्रूणां जायते यन्त्रतः प्रियं ॥१॥
विद्वेषिरक्तयुक्तेन लेखिन्या काकपुच्छया ।
श्मशानकर्पटे लेख्यं मध्यदेशे तथैव च ॥२॥
अजारक्तेन सम्मिश्रं मुक्तं नैवेद्यकं भवेत् ।
ह्रींकारत्रितयं लेख्यमेकपङ्क्तौ ततः परम् ॥३॥
अधः पङ्क्तौ तु तन्नाम वर्तुलं वह्निरेखया ।
संवेष्टच वर्तुलं पश्चाच्चतुर्दलान्प्रकल्पयेत् ॥४॥
दलमध्ये तथा लेख्यं पूर्वबीजं सुशोभनम् ।
बलिपुष्पैः प्रपूज्याथ यन्त्रं रात्रौ वरानने ॥५॥
योगिनीं भोजयेच्चैकां गुरुं च पूजयेत्ततः ।
उद्वसेच्छिवगेहे तु स्थाप्यं यन्त्रं न संशयः ॥६॥
श्मशानेऽप्यथवा स्थाप्यं गृहे नैव कदाचन ।
शत्रूणां जायते द्वेषः यन्त्रस्यास्य प्रभावतः ॥७॥
अनेनैव विधानेन शत्रूणां द्वेषणं भवेत् ।
एकान्ते श्मशाने तु लोकान्ते न कदाचन ॥८॥
शत्रुविद्वेषणं नाम महायन्त्रं वरानने ।

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शत्रोर्दौर्भाग्यकरणं तृतीयं यन्त्रम्

श्रीशिव उवाच

अथताः सम्प्रवक्ष्यामि शत्रोर्विद्वेषणं परम् ।
श्मशानकर्पटे लेख्यं लेखिन्या काकपृष्टया ॥१॥

मेषस्य रुधिरेणैव घृष्टाङ्गारश्मशानजम् ।
साध्यनाम लिखित्वा तु त्रिकोणं वेष्टयेत्ततः ॥२॥
अधोपरि च रेफौ द्वौ संलेख्यौ भूतरात्रिषु ।
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं तु रेखया ॥३॥
कोणे कोणे त्रिशूलानि लेखनीयं चतुश्चतुः ।
चतुर्दिक्षु सम्मुखे लेख्यं चतुर्दिक्षु परिस्थितम् ॥४॥
एवं संलेखयेद् यन्त्रं सम्पूज्य विधिवत्पुनः ।
सप्ताङ्गुलं निखन्याथ पूरयेद्भूमिमध्यतः ॥५॥
यन्त्रं तु तेषां मार्गेण तत्रैव च विनिक्षिपेत् ।
परस्परं महाद्वेषो बन्धूनां हि प्रजायते ॥६॥
पादाद्य उत्पतेद्यंत्रं सोपि दौर्भाग्यभाजनः ।
जायते नात्र सन्देहो यन्त्रराजप्रसादतः ॥७॥

४

स्वामिभृत्ययोर्विद्वेषणं चतुर्थं यन्त्रम्

श्रीशिव उवाच

अथातः शृणु वक्ष्यामि विद्वेषं स्वामिभृत्ययोः ।
विद्वेषिरक्तमिश्रेण लेखिन्या काकपृष्ठया ॥१॥
श्मशानवरे संलेख्यं चतुर्दश्यां महानिशि ।
साध्यनाम लिखेन्मध्ये वर्तुलं वेष्टयेत्ततः ॥२॥
तस्याधश्चोर्ध्वभागे रकाराणि त्रयं त्रयम् ।
यकारसम्पुटे लेख्यं तिर्यग्भागे तु बीजके ॥३॥
यकारं च रकारं च विसर्गान्तं प्रतिष्ठितम् ।
एतत्सर्वं तु संवेष्टय वर्तुलं रेखया शुभम् ॥४॥
एवं यन्त्रं सुसंलिख्य तेषां मार्गे निखन्य च ।
जायते महानुद्वेगः स्वामिसेवकयोः सदा ॥५॥
यावद् यन्त्रं तु भूमिस्थं तावद् द्वेषः प्रजायते ॥

५

जगद्विद्वेषणं पञ्चमं यन्त्रम्

श्रीशिव उवाच

शृणु देवि प्रवक्ष्यामि जगद्द्वेषकरं परम् ।
यन्त्रं भयानकं नाम दौर्भाग्यस्य विवर्धनम् ॥१॥
काकोलूकस्य रक्तेन स्वरक्तेनाथवा पुनः ।
दौर्भाग्यललनायाश्च लेखिन्या काकपृष्ठया ॥२॥
विलेखयेद्भूर्जपत्रे मध्ये नाम निशि प्रिये ।
कृष्णाष्टम्यां चतुर्दश्यां लिखेद् यन्त्रं मनोहरम् ॥३॥
साध्यनाम लिखेन्मध्ये वर्तुलं परिवेष्टयेत् ।
ततो ढकारैः संवेष्ट्य संख्यैर्विंशतिभिस्तथा ॥४॥
तत्सर्वं वर्तुलं वेष्ट्य 'दुर्भगो भव' वेष्टयेत् ।
एवं यन्त्रं सुसंस्थाप्य तद्गृहे न तु मध्यतः ॥५॥
यावद्गृहे स्थितं यन्त्रं सोऽपि तस्य गृहे सदा ।
तावद् विद्वेषणं तेषां जायते नात्र संशयः ॥६॥
पूजाक्रमं तु पूर्वोक्तं यन्त्रे देवि सदा नृणाम् ।

१

शत्रुमारणं प्रथमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं शत्रोस्तु मारणम् ।
एतद् यन्त्रं तु संलेख्यं कपाले तु नरस्य च ॥१॥
श्मशाने संघृष्टं चैव धत्तूरस्वरदो न च ।[1]
श्मशाने चैव संलेख्यं चतुर्दश्यां महानिशि ॥२॥
विवस्त्रेण विशेषेण एकाकी यन्त्रमुत्तमम् ।
मध्ये नाम लिखित्वा तु लिखेन्नक्षत्रकोपरि ॥३॥

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1. The reading is defective. धत्तूरस्य रसेन च is suggested.

अधो मश्लिष्टवर्णौ च विलिख्य शशकेन तु ।
त्रिकोणं वेष्टयेत्पश्चाद् द्विरेखया सुशोभितम् ॥४॥
ऊर्ध्वरेखा तु कर्तव्या सर्वत्रापि वरानने ।
शरावसम्पुटे कृत्वा यन्त्रं शत्रुगृहे क्षिपेत् ॥५॥
बलिमांसोपचारैश्च रक्तेन च विशेषतः ।
एवं बीजबलिं दत्त्वा ऊर्ध्वान्ते जीवबिन्दुतः ॥६॥[1]

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शत्रुमारणं द्वितीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि मारणं सर्वदेहिनाम् ।
रुधिरेण मनुष्यस्य श्मशाने विलिखेन्निशि ॥१॥
विषेण च तथा लेख्यं कर्पटे तु श्मशानजे ।
साध्यनाम लिखित्वा तु हुंफट्संयुतेन च ॥२॥
एवं त्रिवारं संलेख्यं त्रिपङ्क्तौ तु वरानने ।
ततस्तद्वेष्टयेत्सर्वं वर्तुलं तु द्विरेखया ॥३॥
राजिकां प्रतिमां कुर्याच्छत्रोश्चरणपांसुना ।
हृन्मध्ये यन्त्रकं क्षिप्त्वा शनैः स्थाप्यं तु भूतले ॥४॥
शत्रोः क्रमे क्रमेणैव दाहशोकः प्रजायते ।
सप्तमे दिवसे मृत्युर्जायते नात्र संशयः ॥५॥
पूजाक्रमं तु पूर्वोक्तं सर्वत्रापि च मारणे ।

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शत्रुमारणं तृतीयं यन्त्रम्

श्रीशिव उवाच

अथातः संप्रवक्ष्यामि यन्त्रं शत्रुविनाशनम् ।
मारणं पश्यामिशत्रोर्मृत्युं चैव तु नान्यथा ॥१॥

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1. The reading is incorrect.

विलिख्य भूर्जपत्रे हरितालेन विधानतः ।
साध्यनाम लिखेन्मध्ये लेखिन्या काकपृष्ठया ॥२॥
लेखने विधिरेकैव पूर्वोक्तमारणे हि यः ।
शतवारं किमुक्तेन ग्रन्थविस्तारकारकम् ॥३॥
नामादौ तु ह्लींकारं मध्यदेशे सुशोभितम् ।
एवं विलिख्य संवेष्टय त्रिकोणं युग्मरेखया ॥४॥
कोणे कोणे त्रिशूलानि विलिख्याथ प्रपूजयेत् ।
पूजाविधिस्तु पूर्वोक्तः सर्वत्र मारणे तथा ॥५॥
मनुष्यनलिकामध्ये यन्त्रं पट्टक्षणं[1] क्षिपेत् ।

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शत्रुमारणं चतुर्थं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि मारणं दूरदेशजम् ।
श्मशानाङ्गारकं घृष्ट्वा प्रेतरक्तं तथैव च ॥१॥
विषं कपालसम्पुटे लेखिन्या काकपृष्ठया ।
साध्यनाम लिखेन्मध्ये हुंकारपुटितं शुभे ॥२॥
ततस्तं वेष्टयेत्सम्यक्चतुष्कोणं तु रेखया ।
चतुर्दिक्षु तु संलिख्य हुंफट्वदनमध्यतः ॥३॥
तत्पश्चाद्वेष्टयेत्सर्वं वर्तुलं च द्विरेखया ।
हुंकारैर्वेष्टयेत्पश्चात्सप्तविंशतिसंख्यकैः ॥४॥
ततस्तु सम्पुटे स्थाप्य पूजयित्वा यथोचितम् ।
देशान्तरगतस्यापि शत्रूणां जायते ज्वरः ॥५॥
प्रत्यहं ज्वालयन्तु स्तोकं स्तोकं तनूदरि ।
दिनैरेकादशैर्नित्यं ज्वालयन्निशि साधकः ॥६॥
तस्मिन्नेव क्षणे शत्रोर्मरणं जायते प्रिये ।

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1. Not clear.

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शत्रुमारणं पञ्चमं यन्त्रम्

श्रीशिव उवाच

अथातः शृणु वक्ष्यामि यन्त्रं स्त्रीपुरुषान्तकम् ।
विभीतकस्य पत्रे तु भस्म चैव श्मशानजम् ॥१॥
क्रतुरक्तेन संलेख्यं लेखिन्या काकपृष्ठया ।
साध्यनाम लिखेन्मध्ये स्तम्भस्तम्भस्य सम्पुटे ॥२॥
ततस्त्रिकोणं संलेख्य पञ्चकोणं ततोपरि ।
मनुष्यनलिके क्षिप्त्वा द्वारालिन्दं प्रपूजयेत् ॥३॥
ततो भवति सरोगो रात्रौ मूर्तस्य वीक्षणात् ।
म्रियते सप्तरात्रेण मोक्षः पूर्वोक्त एव हि ॥४॥

१
शत्रोरुच्चाटनं प्रथमं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि उच्चाटनं तु देहिनाम् ।
काकोलूकस्य रक्तेन भूर्जपत्रे लिखेन्नरः ॥१॥
साध्यनाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ।
चतुर्दलं ततः कुर्याद्रेखाद्वितीयशोभितम् ॥२॥
दलमध्ये यकारं तु विसर्गाद्विरधिकृतम् ।
पूजाक्रमस्तु पूर्वोक्तो ध्यानं चैव विचक्षणः ॥३॥
पूर्ववद्भक्षणार्थं च शंखस्य शिष्टमीरितम् ।
देशं संत्यज्य यात्येव मानुषस्य तु का कथा ॥४॥

२
शत्रोरुच्चाटनं द्वितीयं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि शत्रोरुच्चाटनं परम् ।
अनामिकाया रक्तेन संलेख्यं भूर्जपत्रके ॥१॥
वरानने गणपतिं विलिखेत्प्रणवादिकम् ।
एकपङ्क्तौ तु हुंकारं गणपतिं ततः स्वाहा ॥२॥

द्वितीयायां साध्यनाम विलिखेत ह्रुं सम्पुटे ।
पङ्क्तौ तृतीये ह्रुं गन्धं प्त्वांगन्धं स्वर्गतिस्तथा ॥३॥
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं द्विरेखया ।
रक्ताम्बरधरो देवो रक्तगन्धानुलेपनः ॥४॥
चतुर्दश्यां महारात्रौ साधकस्तु लिखेत्क्रमात् ।
पूजनं रक्तकुसुमैः रक्तगन्धैः फलैः शुभैः ॥५॥
कुमारीभोजनं रात्रौ यथाशक्त्या तु दक्षिणा ।
ध्यात्वा देवं ततो देविन्यर्णार्थं[1] च सुन्दरि ॥६॥
नीलाञ्जनसमाभासं जम्बूफलसन्निभम् ।
देवेशं तं प्रपन्नोऽस्म्यरीन् गृहीत्वाभ्युच्चाटय ॥७॥
एवं ध्यात्वा ततो देवं पूजयेद्विधिवत्पुनः ।
उच्चाटनं भवेच्छत्रोरेवं कृते न संशयः ॥८॥
स्वयं कृत्वा तु तद्यन्त्रं घृतोच्छिष्टान्नमिश्रितम् ।
दीयते भक्षणार्थं च जयया पश्च सव्यो[2] दिने दिने ॥९॥

३

शत्रोरुच्चाटनं तृतीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि सद्योच्चाटनकारकम् ।
विषेण हरितालेन लेखिन्या काकपृष्ठया ॥१॥
पूर्वोक्तेन विधानेन लेख्यं यन्त्रं तु सूत्तमम् ।
मध्ये नाम लिखित्वा तु काकवद्विलिखेत्पुनः ॥२॥
पूजयेल्लेखयेच्चैव पूर्वोक्तविधिना ततः ।
ततश्चाधोमुखं काकं लापयित्वा च दक्षिणम् ॥३॥
बिभीतकस्य वृक्षे तु बन्धयेत्प्रयतोनिशि ।
एवं कृते तृतीयेऽह्नि शत्रोरुच्चाटनं भवेत् ॥४॥
नभत्रं न च तत्स्थानमुद्दिशस्तावरोचते (?)
गृहे तस्य सुखं नास्ति वियोग उपजायते ॥५॥

1. The reading is defective.
2. The reading is defective. जपश्चर्यो is suggested.

विदेशगमनं तस्य संशयो नैव ज्ञायते ।
गोविन्देति मनःशिलाचित्रकस्य रसेन च ॥६॥
श्मशानकर्पटे लेख्यं यन्त्रराजं तु काकवत् ॥

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शत्रोरुच्चाटनं चतुर्थं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि शत्रूच्चाट्टनकारकम् ।
नीलपत्ररसेनैव लेखिन्या काकपृष्ठया ॥१॥
भूर्जपत्रे परिक्षिप्य विधिः पूर्वोक्त एव हि ।
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ॥२॥
चतुर्दलं ततः कुर्याद्बीजयुक्तं वरानने ।
खौह् खौहं च बीजानि दलमध्ये पृथक् पृथक् ॥३॥
सम्पूज्य विधिवत्पूर्वं पश्चान्निखन्य पूरयेत् ।
अधोमुखं तु तद्यन्त्रं पूर्वोक्तविधिना ततः ॥४॥
एवं कृते सप्तमेह्नि शत्रोरुच्चाटनं भवेत् ।
अन्यथा भ्राम्यते देशे तृणवत्सर्वभूतले ॥५॥

५

शत्रोरुच्चाटनं पञ्चमं यन्त्रम्

श्रीशिव उवाच

शृणु देवि प्रवक्ष्यामि लोकोच्चाटनकारकम् ।
कृष्णकुक्कुटरक्तेन भूर्जपत्रे लिखेन्नरः ॥१॥
साध्यनाम लिखेन्मध्ये त्रिकोणं वेष्टयेत्ततः ।
पुनस्त्रिकोणं संलेख्यं बीजयुक्तं वरानने ॥२॥
प्रथमे विभागे बीजानां ह्रींकाराणां चतुष्टयम् ।
एवं द्वितीये तृतीये च वर्तुलं वेष्टयेत्ततः ॥३॥

तन्मध्येऽपि त्रयोभागे बीजांस्तु पूर्ववत्प्रिये ।
एवं कृत्वा शुनो यान्ति तथा सा चैव गच्छति ॥४॥
पूजाविधिस्तु पूर्वोक्तः सर्वत्रोच्चाटने स्मृतः ।
उच्चाटनं भवेत्तस्य क्षणादेव न संशयः ॥५॥

६

शत्रोरुच्चाटनं षष्ठं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि उच्चाटनकरं परम् ।
कलकेन लिखेद् यन्त्रं लेखिन्या काकपृष्ठया ॥१॥
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ।
ततश्चाष्टदलं कुर्याद्बीजयुक्तं मनोहरम् ॥२॥
खकारं सविसर्गान्तं ह्लींकारं तदनन्तरम् ।
एवं यन्त्रं समालेख्य पूजयित्वा विधानतः ॥३॥
निखन्य भूमौ सम्पूर्य सर्वत्रापि अधोमुखम् ।
एवं कृते तृतीयेऽह्नि रात्रावुच्चाटनं भवेत् ॥४॥
उच्चाटनं तु तत्स्थानाद्वायुवच्चलति प्रिये ।

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ज्वरविनाशनं प्रथमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि शान्त्यधिकारं तच्छृणु ।
तत्रापि शृणु भो देवि यन्त्रं ज्वरविनाशनम् ॥१॥
उन्मत्तस्य रसैर्लेख्यं कर्पटे वै श्मशानके ।
कृष्णाष्टम्यां चतुर्दश्यां श्मशाने विलिखेत्ततः ॥२॥
चतुष्परि चतुष्कोणं यथा चाष्टदलं भवेत् ।
मध्ये नाम लिखित्वा तु रकारस्य च सम्पुटे ॥३॥

दलमध्ये तु संलेख्यो रकारं तु पृथक् पृथक् ।
एवं रेफाश्च सर्वत्र स्थापनीयाश्च तत्क्रमात् ॥४॥
एवं क्रमेण सम्पूज्य बलिपुष्पैर्मनोरमैः ।
तत्क्षणाद्याति तद्भृशं ज्वरं पञ्चदशारुणम्[1] ॥५॥

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बालरक्षाकरं द्वितीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि बालानां शान्तिकारकम् ।
यन्त्रं रक्षाकरं श्रेष्ठं सर्वोपद्रवनाशनम् ॥१॥
पूर्वोक्तविधिना लेख्यं द्रव्यैः पूर्वोदितैः क्रमात् ।
भूर्जपत्रे समालेख्यं पूर्वोक्तविधिना ततः ॥२॥
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्क्रमात् ।
ततश्चाष्टदलं कुर्याद्बीजयुक्तं मनोहरम् ॥३॥
सकारान्सविसर्गान्तान्दलमध्ये पृथक् पृथक् ।
सम्पूज्य विधिवत्पश्चाद्बाहुमूलेऽथवा गले ॥४॥
धारयेद् यन्त्रराजं तु लोहे त्रितयवेष्टितम् ।
शाकिनी डाकिनी घोरा बालग्रहास्तथा परे ॥५॥
गच्छन्ति बालकं मुक्त्वा यन्त्रराजस्य धारणात् ।

३

ज्वरविनाशनं तृतीयं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं ज्वरविनाशनम् ।
पूर्वोक्तविधिना लेख्यं भूर्जपत्रे वरानने ॥१॥
मध्ये नाम लिखित्वा तु यकारस्य च सम्पुटे ।
त्रिकोणं वेष्टयित्वा तु न्यसेद्बीजांस्तथोपरि ॥२॥

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१. पञ्चत्वकारणम् is suggested.

यकाराः सविसर्गान्ताः त्रिषु भागेषु द्वादश ।
चत्वारश्च चत्वारश्च त्रिकोणेषु तथोपरि ॥३॥
एवं संलिख्य सम्पूज्य बध्नीयाद्द् दक्षिणे करे ।
ज्वरं बालासु तात्कपि कन्यार्थं दक्षिशाक्तुकम्[1] ॥४॥
बालो वा यदि वा वृद्धो ज्वरान्मुच्येत तत्क्षणात् ।

४

ज्वरविनाशनं चतुर्थं यन्त्रम्

श्रीशिव उवाच

अथ यन्त्रं प्रवक्ष्यामि बालानां ज्वरशान्तये ।
पूर्वोक्तविधिना लेख्यं द्रव्यैः पूर्वोदितैः क्रमात् ॥१॥
भूर्जपत्रे तु संलेख्यं पूजयित्वा विधानतः ।
मध्ये नाम लिखित्वा तु वकारस्य च सम्पुटे ॥२॥
वर्तुलं वेष्टयेत्पश्चात्ततश्चाष्टदलं तथा ।
प्रत्येकं दलमध्ये तु नकारं बिन्दुभूषितम् ॥३॥
दलान्तरेषु ह्रींकारांश्चाष्टौ सर्वत्र विन्यसेत् ।
एवं संलिख्य सम्पूज्य शीततोये विनिक्षिपेत् ॥४॥
मुच्यते त्रिदिनाद्रोगी ज्वराविद्धो न संशयः ।
उष्णोदकेषु संयुत्य ज्वरदंशी विमुच्यते ॥५॥
हस्तमूले गले बद्ध्वा ज्वरं बालसमुद्भवम् ।
नाशयेद्द् नात्र सन्देहस्तत्क्षणादेव सुन्दरि ॥६॥

५

बालरक्षाकरं पञ्चमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि बालानां रक्षणं सदा ।
पूर्वोक्तविधिना लेख्यं द्रव्यैः पूर्वोदितैः शुभैः ॥१॥

1. Not clear.

साध्यनाम लिखेन्मध्ये भूर्जपत्रे सुशोभने ।
ततस्तद्वेष्टयेत्सम्यक् चतुष्कोणं द्विरेखया ॥२॥
तस्योपरि चतुष्कोणं त्रिशूलान्कोणतो लिखेत् ।
कोणान्तरे लिखेद्बीजान् ढंकारान् विन्दुभूषितान् ॥३॥
उपर्यधोऽप्यन्तराले ह्रींकारं विलिखेद्बुधः ।
एवं विलिख्य तद् यन्त्रं पूजयित्वा विधानतः ॥४॥
त्रिलोहवेष्टितं कृत्वा बध्नीयात्कण्ठमध्यतः ।
नवाभिसर्पिकाः केचिद्रोगाः शारीरमानसाः ॥५॥
ईर्षा कोपस्तथाऽशेषदेशानां संत्रवत्पुनः ।[1]
न बाधन्ते बालकस्य बालदोषाः कदाचन ॥६॥

६

नारीदौर्भाग्यनाशनं षष्ठं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं दौर्भाग्यनाशनम् ।
नारीणां च विशेषेण नराणां चैव सर्वशः ॥१॥
पूर्वोक्तविधिना लेख्यं द्रव्यैः पूर्वोदितैः शुभे ।
साध्यनाम लिखेन्मध्ये त्रिकोणं च द्विरेखया ॥२॥
कोणे कोणे त्रिशूलानि पूर्वोक्तविधिनाऽर्चयेत् ।
त्रिलोहैर्वेष्टितं कृत्वा बाहुमूले गलेऽथवा ॥३॥
त्रिविधोपद्रवं हन्ति वन्ध्या गर्भवती भवेत् ।
सौभाग्यमतुलं देवि नान्यथा शङ्करोदितम् ॥४॥

७

गर्भरक्षाकरं सप्तमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि गर्भरक्षाकरं परम् ।
गजस्य तु मदे लेख्यं भूर्जपत्रे सुशोभने ॥१॥

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1. The reading is defective. ०द्वेषनाशो भवेत्पुनः is suggested.

गजस्य तु मदाभावे अष्टगन्धेन वं लिखेत् ।
मध्ये नाम लिखित्वा तु वर्तुलं तु द्विरेखया ॥२॥
चतुर्दलं चतुष्कोणे बीजयुक्तान् मनोहरान् ।
यकारं च रकारं च सविसर्गान् पृथक् पृथक् ॥३॥
एवं यन्त्रं लिखित्वा तु पूर्ववत्पूजयेत्ततः ।
कण्ठमध्ये तु बध्नीयात्सुखेनैव प्रसूयते ॥४॥

८

गर्भरक्षाकरम् अष्टमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि अन्तर्वत्नीसुरक्षणम् ।
यन्त्रराजं महादेवि भूतप्रेतविनाशनम् ॥१॥
पूर्वोक्तविधिना लेख्यं द्रव्यैः पूर्वोदितैः क्रमात् ।
भूर्जपत्रे साध्यनाम मध्यदेशे विचक्षणः ॥२॥
प्रणवं च तथा ह्रीं च दीर्घं संवेष्टयेत्ततः ।
उपर्यधस्त्रीणि त्रीणि कोणेष्वेकैककर्णिकाम् ॥३॥
ह्रीं चक्षुश्च तथा ह्रीं च कोणे कोष्ठे ततो लिखेत् ।
क्रोंकारं च तथा ह्रीं च शेषे दलगते न्यसेत् ॥४॥
एवं संलिख्य सम्पूज्य लोहत्रितयवेष्टितम् ।
अन्तर्वत्न्याः कण्ठदेशे धारयेद्‌ यन्त्रमुत्तमम् ॥५॥
योनिशूलं शिरश्शूलं भूतदोषविनाशनम् ।

९

ज्वरविनाशनं नवमं यन्त्रम्

श्रीशिव उवाच

अतः परं प्रवक्ष्यामि त्र्याहिकं ज्वरनाशनम् ।
द्रव्यैः पूर्वोदितैर्लेख्यं भूर्जपत्रे वरानने ॥१॥
मध्ये नाम लिखित्वा तु त्रिकोणं परिवेष्टयेत् ।
सम्पूज्य विधिवत् पूर्वं बध्नीयाद्‌ दक्षिणे करे ॥२॥
धारणादेव नश्यन्ति यथा सूर्योदये तमः ॥

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सर्वरक्षाकरं दशमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि सर्वरक्षाकरं परम् ।
छलच्छिद्रहरं नाम सर्वतोभद्रसंज्ञकम् ॥१॥
पञ्च ऊर्ध्वगता रेखाः पञ्च तिर्यङ्मुखास्तथा ।
यथा सञ्जायते यन्त्रं कोष्ठकषोडशात्मकम् ॥२॥
कोष्ठे कोष्ठे स्वरा लेख्या अकाराद्याश्च षोडश ।
भूर्जपत्रे समालेख्यं मृगनाभिजचन्दनैः ॥३॥
भौमे सम्पूज्य विधिवत्पुष्पैर्धूपैश्च चन्दनैः ।
विविधैश्चोपचारैश्च विप्रैः सम्पूजितैस्तथा ॥४॥
तद् यन्त्रं विधिवत्पूज्य त्रिलोहैर्वेष्टयेत्ततः ।
मनुष्यान् ब्राह्मणान् दृष्ट्वा धारयेद् दक्षिणे करे ॥५॥
सर्वे विघ्नाः क्षयं यान्ति यन्त्रराजप्रसादतः ।

११

भूतापस्मारनाशनम् एकादशं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि भूतापस्मारनाशनम् ।
शाकिनीभूतवैताला गृहीत्वा यान्ति मानुषम् ॥१॥
तदा तन्मोचनार्थाय यन्त्रं कुर्यान्मनोहरम् ।
द्रव्यैः पूर्वोदितैर्लेख्यं पूर्वोक्तविधिना ततः ॥२॥
मध्ये नाम लिखित्वा तु भूर्जपत्रे वरानने ।
वर्तुलं वेष्टयेच्चैव तस्योपरि दलाष्टकम् ॥३॥
ह्रींकारं दलमध्ये तु प्रत्येकं विलिखेत्क्रमात् ।
एवं संलेख्य सम्पूज्य लोहत्रितयवेष्टितम् ॥४॥

सुवर्णं रजतं ताम्रं त्रिलोहं परिकीर्तितम् ।
एवं सर्वत्र विज्ञेयमस्मिन्कल्पवरे शुभे ॥५॥
बालकस्य गले बद्ध्वा यन्त्रं त्रिपुरभैरवम् ।
मुच्यते बालरोगैश्चापस्माराद्यैर्वरानने ॥६॥

१२

सर्परक्षाकरं द्वादशं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि सर्पादिभ्यः सुरक्षणम् ।
सर्पाणां स्तम्भनार्थाय यन्त्रं गरुडभाषितम् ॥१॥
पूर्वोक्तविधिना लेख्यं पूजयित्वा विधानतः ।
मध्ये नाम लिखित्वा तु वर्तुलं वेष्टयेत्ततः ॥२॥
ततश्चाष्टदलं कुर्याद्बीजयुक्तं मनोहरम् ।
हंसः हंसः पृथक् लेख्यो दलैश्चाष्टौ च पूर्वतः ॥३॥
त्रिलोहैर्वेष्टितं कृत्वा बाहुमूले च धारयेत् ।
नश्यन्ति दर्शनात्तस्य दन्दशूकाश्चतुर्दिशम् ॥४॥
प्रमादात्पतत्येवादौ स्तम्भयित्वा न संशयः ।
उत दृष्टप्रमादेन विधिनैवाधिगच्छति ॥५॥

१३

शाकिनीडाकिनीरक्षाकरं त्रयोदशं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि शाकिनीडाकिन्यन्तकम् ।
भूतप्रेतपिशाचाद्यैर्वैतालैर्ब्रह्मराक्षसैः ॥१॥
यदा ग्रस्तो नरः कोऽपि नारी वा बालकोऽथवा ।
तदा यन्त्रं प्रकुर्वीत त्रासार्थं भूतरक्षसाम् ॥२॥

नलिकायां सुसंलेख्यं कर्पटे न तु भूतले ।
चतस्त्रस्तिर्यगा रेखाः पञ्च ऊर्ध्वगतास्तथा ॥३॥
एवं सञ्जायते यन्त्रं कोष्ठैर्द्वादशसम्मितैः ।
ह्रींकारं प्रतिकोष्ठेषु विलिख्य सम्प्रपूजयेत् ॥४॥
बलि पुष्पोपहारैश्च धूपदीपादिभिस्तथा ।
मदिरानले रोहमानं वैषम्यं नाधिगच्छति ॥५॥

१४

ज्वरविनाशनं चतुर्दशं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रं ज्वरविनाशनम् ।
निशाचररसेनैव लिखेत्ताम्बूलपत्रके ॥१॥
मध्ये नाम लिखित्वा तु क्रोङ्कारञ्चतुस्सम्पुटे ।
वर्तुलं वेष्टयेत्सर्वं षट्कोणं च ततो लिखेत् ॥२॥
ह्रीं ओं कोणोपरिष्टाद्द ह्रींकारं कोणमध्ये च ओंकारं
कण्टकेन लिखित्वा ताम्बूलादिभिर्भक्षयेत् ॥३॥
यन्त्रस्य भक्षणादेव ज्वरो याति न संशयः ।
हरिद्रातरुविख्यातो गुप्तनामो निशाचरः ॥४॥

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महारक्षाकरं पञ्चदशं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रराजं वरानने ।
बालस्त्रीपुरुषाणां च महारक्षाकरं परम् ॥१॥
कांस्यपात्रघृतं लेख्यं सुतिथौ शोभने दिने ।
रोचनाकुङ्कुमेनैव कर्पूरेण विशेषतः ॥२॥
मृगनाभिजसंयुक्तैर्जातिकाष्ठेन संलिखेत् ।
अष्ट ऊर्ध्वगता रेखास्तिर्यङ्गजमितास्तथा ॥३॥

एवमेकोनपञ्चाशत्कोष्ठाः षोडशरेखया ।
एवं संलिख्य शूलानि प्रतिरेखं च कोणके ॥४॥
प्रतिरेखोर्ध्वन्यूनं च चतुर्दिक्षु क्रमाल्लिखेत् ।
कोष्ठे कोष्ठे स्वरा लेख्यास्ततस्तु व्यञ्जनाः क्रमात् ॥५॥
उपर्यधस्तु क्रोंकारान् षष्ठं षष्ठं तु संलिखेत् ।
एवं यन्त्रं लिखित्वा तु पूजयेद्भक्तिभावतः ॥६॥
पुण्डरीकैः सिताम्भोजैः शतपत्रैर्मनोहरैः ।
मालत्यादिभिः कुसुमैः कमलिन्यादिकैस्तथा ॥७॥
बकुलैश्च यथालाभैः पुष्पैः कालोद्भवैः शुभैः ।
सुगन्धै रक्तवर्णैश्च फलैः कालोद्भवैः शुभैः ॥८॥
भक्तिभावेन सम्पूज्य नैवेद्यं विधिवत्प्रिये ।
जपेत्सप्तशतीस्तोत्रं तज्जपस्तु दिनत्रयम् ॥९॥
शर्करापायसेनैव यथोक्तेन घृतेन च ।
त्रिदिनं भूमिशयनं पूजनं गन्धरोचनम् ॥१०॥
उद्धृत्य गुटिकां कृत्वा त्रिलोहैर्वेष्टयेत्ततः ।
तन्मुखं तु च निषिञ्च्य पानीयेन वरानने ॥११॥
परस्परं भवेत्क्षोभो विद्यया योनियोगतः ।
घोरिकां धारयेच्चैव बाहुमूले गलेऽथवा ॥१२॥
धारणात्तस्य यन्त्रस्य उपसर्गः प्रणश्यति ।
अलक्ष्मीः कश्मलं चैव दौर्भाग्यं च विशेषतः ॥१३॥
यत्परेण कृतं किञ्चित्तत्सर्वं च प्रणश्यति ।
शान्तिकं पौष्टिकं चैव देवानामपि दुर्लभम् ॥१४॥
पद्मं च यन्त्रराजाख्यं सर्वसम्पत्तिकारकम् ।

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चौरनिवारणं षोडशं यन्त्रम्

श्रीशिव उवाच

शृणु देवि प्रवक्ष्यामि यन्त्रं चौरनिवारणम् ।
लेखने विधिः पूर्वोक्तद्रव्यैः पूर्वोदितैः शुभे ॥१॥

सर्वशान्तिकरे देवि विधिरन्यो विपद्यते ।
ह्लींगर्भमध्ये यन्त्रे तु साध्यनाम प्रतिष्ठितम् ॥२॥
अकारस्वरसंयुक्तं शान्तिबीजमनोहरम् ।
तत्पार्श्वे चैव संलेख्यं द्वितीयं यन्त्रमुत्तमम् ॥३॥
ततस्तु वेष्टयेत्सर्वं चतुष्कोणं द्विरेखया ।
त्रिलोहैर्वेष्टितं कृत्वा बाहुमूले च धारयेत् ॥४॥
सर्पव्याघ्रभयं नास्ति चौरशत्रुभयं तथा ।
विविधोपद्रवान् हन्ति नात्र कार्या विचारणा ॥५॥

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वन्दीमोक्षं सप्तदशं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि वन्दीमोक्षं मनोहरम् ।
यन्त्रस्य धारणादेव मुच्यते नात्र संशयः ॥१॥
यदा चेत्कोऽपि सम्बद्धो यदोच्छेन्मुक्तिमात्मनः ।
तदा यन्त्रं प्रकुर्वीत तत्क्षणान्मुक्तिदायकम् ॥२॥
कर्पूरं कुङ्कुमेनैव भूर्जपत्रे सुविस्तृते ।
मध्ये नाम लिखित्वा तु ह्लींकारं तदनन्तरम् ॥३॥
वर्तुलं वेष्टयेच्चैव द्विरेखया सुशोभितम् ।
मां मोचयेति सर्वत्र चतुर्दिक्षु प्रकल्पयेत् ॥४॥
चतुष्कोणं तु संवेष्टय रेखात्रितयकेन तु ।
पूजनीयं प्रयत्नेन गन्धपुष्पैः फलैः शुभैः ॥५॥
त्रिलोहैर्वेष्टितं कृत्वा बाहुमूले गलेऽथवा ।
धारणात्तत्क्षणान्मुक्तिर्जायते नात्र संशयः ॥६॥

——०००——

UMĀMAHEŚVARASAṀVĀDAḤ

1. *ekānte deva-deveśaṁ dṛṣṭvā devaṁ śucismitā /*
upagamya śanair vākyaṁ provāca jagadambikā //

A Dialogue between Umā and Maheśvara

1. (Once upon a time) the Mother-goddess of the universe approached Śiva, the supreme lord of all the gods, when he was all alone. She spoke to him gently, with a playful smile on her lips.

ŚrīDevy uvāca

2. *deva-deva jagannātha karuṇākara śaṁkara /*
varṇāśramāś ca dharmāś ca sandehāś ca mama prabho //
3. *yāni kāni ca kalpāni purāṇādīni vai prabho /*
śrutaṁ sarvaṁ mayā tvaṁ tu sarvajñosi yataḥ svayam //
4. *mantrāṇāṁ viniyogas tu yantrāṇāṁ nirṇayas tathā /*
ācaranti ca ye lokā yogābhyāsaḥ sudurlabhaḥ //
5. *sudurlabhataraṁ jñānaṁ śikṣākāṇḍaṁ sudurlabham /*
anekadhā mantrayogo vedoktopi ne dṛśyate //
6. *vaśyādyāgamabhedeṣu udito hi na saṁśayaḥ /*
evaṁ dvijāś ca mantrajñā dṛśyante kleśabhājinaḥ //
7. *pāṣaṇḍibhiḥ parābhūtā nāstikair vedanindakaiḥ /*
vinā mantrair vinā jāpyair vinā homair mahāprabho //
8. *tatkṣaṇāj jāyate siddhiḥ susiddhā sarva-kāryavat /*
māraṇoccāṭanākarṣā vidveṣastambhane tathā //
9. *etat sarvaṁ yathā deva siddhyati sādhakasya vai /*
vicārya deva-deveśa rahasyaṁ paramaṁ vada //

The Mother-goddess said

2. O lord of lords, O lord of the universe, full of compassion, bestower of welfare and auspiciousness, you have already told me all about the castes and stages of life with their respective characteristics and cleared my doubts thereto,

3. You have related to me all about the *kalpas* and the *purāṇas*. I have known full particulars of the same from you as you are well-versed in the subject and omniscient too.

4-6. I have also heard from you the application of the *mantras*, the efficacy of the *yantras* and whatever else is practised by the people in this direction.

7-9. I know that the knowledge of Yoga is out of reach for the common man; the realization of Self is equally hard to attain; the paraphernalia of art and science is also difficult to grasp. The efficacy of the Vedic lore is proving ineffectual though it is often cited in the *āgama* texts which deal with the (sixfold) knowledge of subjugation (*vaśikaraṇa*) etc. Thus the expert practitioners of the Vedic lore who are expected to alleviate suffering by their knowledge are laughed at, ridiculed, and superseded by the lay magicians who revile the Vedas. Tell me, O Lord, how is it that an aspirant can secure an immediate success in the execution of liquidation, eradication, attraction, dissension, immobilization and such-like undertakings, without resorting to a *mantra*, *japa* and *homa*. O lord, tell me the secret of this, after a careful thinking.

ŚrīŚiva uvāca

10. *vedācāro mayā prokta ṛṣīṇāṁ tu mahātmanām |*
vedāntaṁ bahudhā proktaṁ bhairavaṁ vahudhā priye ||

11. *dharmārthakāmamokṣāṇāṁ jñānaṁ caiva prakāśitam |*
rahasyaṁ gopitam bhadre sarvatrāpi na saṁśayaḥ ||

12. *rahasya-hīna-mantreṣu budhānāṁ vā viśeṣataḥ |*
na sidhyanti varārohe kalpakoṭiśatair api ||

Lord Śiva said (in reply)

10. Dear lady, for the use of noble sages, I have expounded the Vedic way of life. I have interpreted the ethico-philosophical aspects of the Vedas and explained the lore of the Supreme Self too.

11. I have opened the door of knowledge of the four vargas, viz., dharma (righteousness), artha (economy), kāma

(desire) and mokṣa (liberation). But, O good lady, I have not disclosed to any the secret of these lores.

12. O sweet, unless their secrets are grasped, the *mantras* cannot prove effectual even to the experts, though they may put up mighty exertion.

ŚrīDevy uvāca

13. *prasādaṁ kuru deveśa mukhyopāyaṁ vada prabho /*
rahasyaṁ ca subodhaṁ ca sadyaḥ pratyaya-kārakam //
14. *vinā homena jāpyena puraścaraṇasevayā /*
kalau tu sidhyati deva tathopāyaṁ vadasva me //

13-14. *The Mother-goddess said*

O Lord of lords, do a favour to me. O Lord, tell me the most effective means, the easily intelligible secret of success which may carry immediate conviction to the people. Tell me the means which may lead to success in the Kali age, without *home*, *japa*, and *puraścaraṇa*.

ŚrīŚiva uvāca

15. *sādhu sādhu mahāprājñe lokānāṁ hitakārake /*
idaṁ mantraṁ tu kenāpi na dṛṣṭam padmaloeane //
16. *śṛṇu tvekāgracittā tvaṁ rahasyaṁ kṣaṇasiddhidam /*
kalpacintāmaṇir nāma guhyād guhyataraṁ mahat //
17. *asmin kalpe bhaviṣyanti cintāmaṇimahe śubhe /*
yantrāṇi bahudhā devi ! kāmyakarmakarāṇi ca //
18. *etatkalpam aśeṣeṇa likhitaṁ vartate gṛhe /*
sampūjayet pratigṛham prabhāvaṁ tasya vai śṛṇu //
19. *alpamṛtyubhayaṁ nāsti nāsti caura-bhayaṁ tathā /*
bhūtapretapiśācānāṁ prabhāvo naiva jāyate //
20. *anyasya kapaṭaṁ tacch na sidhyati kadācana /*
aviśvāso na kartavyaḥ sādhakais tu varānane //
21. *abhicāro bhavet kalpo viṣṇuḥ sākṣān na saṁśayaḥ /*
saṁśayena kṛtaṁ yantraṁ viparītaṁ prajāyate //
22. *snānaṁ kṛtvā śucir bhūtvā yo japet kuladevatām /*
lekhanīyaṁ prayatnena ekānte yantramuttamam //

23. *yasya yasya prayogasya vidhir eṣa prakīrtitaḥ |*
dinatrayaṁ prakurvīta pūjayec ca vidhānataḥ ||

24. *trirātraṁ bhūmiśayyā syād brahmacaryarataḥ śuciḥ|*
tridināj jāyate siddhiḥ sādhakasya sucismite ||

25. *siddhaṁ sādhyam ariṁ caiva susiddham athavā priye |*
avaśyaṁ vadati svapne mantrādhiṣṭhānadevatā ||

26. *yadā na jāyate svapnaṁ tadā sādhyaṁ vinirdhiśet |*
no ced yathā śrutaṁ tena tat tathaiva vinirdiśet ||

27. *śrutvā devamukhāt svapne phalasiddhiṁ vidhānataḥ |*
yadā noccāritaṁ svapne tadā siddhiṁ na nirdiśet ||

28. *cintāmaṇau kalpacaraiḥ sugopyāṁ*
śrīcandracūḍasya niyogato hi |
yantrādisiddhāmatisiddhipīṭhikāṁ
cakāra Dāmodaravipravaryaḥ ||

Lord Śiva said :

15. You have well spoken, O most intelligent lady, you have well spoken. O lotus-eyed one, this sort of knowledge has not been unfolded to any so far.

16. Listen, attentively to this secret knowledge propounded in the *Kalpacitāmaṇi*, the secret of the secrets which gives immediate success.

17. O goddess, in this auspicious *Kalpacintāmaṇi* there are several *yantras* which if employed bring about the fulfilment of desire.

18. One should keep this *Kalpacintāmaṇi* at home and worship it every day. It has a strong potency which I narrate to you.

19. The abode which possesses this text has no fear of thieves or untimely death. *Bhūtas*, *pretas* and piśācas cannot exercise their evil influence on that house.

20. A deception practised by the enemy cannot achieve the desired effect on that house. O fair-eyed one, the aspirant should entertain no distrust in this.

21. The *Kalpa-Cintāmaṇi* is Lord Viṣṇu incarnate. Any doubt entertained by the aspirant will be injurious to him. If a *yantra* is drawn with a doubt in the mind, it will turn hostile to him.

22. The aspirant should take bath, purify himself and repeat the *mantras* in propitiation of the family deity. He should then carefully draw and fill up the *yantra* in a quiet place.

23. The ritual of each *yantra*, for whatever purpose it is enjoined in the *Kalpa* should be undertaken consecutively for three days. Worship should be offered accordingly.

24. He should sleep on the ground for three nights. He should observe celibacy for the same period. He achieves success within three days.

25. The deity of the *mantra* would tell the aspirant in dream if the *mantra* would succeed shortly or after some time, or if it would be harmful to the practiser or would fail in attaining purpose.

26-27. If there is no indication in dream, the *mantra* would not achieve his purpose. Whatever indication the practiser receives in dream he should inform his client. The success of performance can be ascertained by indications received from the deity in dream.

28. In submission to Lord Śiva, Dāmodara, a noble Brahmin, completed this sacred treatise—the *Kalpa-cintāmaṇi* containing the most secret devices (*yantras*) of sure success.

1

MAHĀMOHANĪNĀMAKAM PRATHAMAM YANTRAM

1. *eko devaḥ sa jayati Śivaḥ saravaduḥkhāntakārī*
viprair dīptinamanakamalenārcito viṣṇuveṣaḥ /
yaḥ śṛṅgārī giriśatanayādattadehārdhabhāgo
lokānāṁ yovanavidhikṛte kālakūṭaṁ dadhāra //

2. *rājyavaśyakarāṇi duṣṭa-puruṣa-strīṇāṁ janānāṁ tathā*
uddhṛtyaiva mahāguṇāni bahudhā yantrāṇi kāmyāni ca |
asmin kalpavare krameṇa vividhān Gaṅgādharasyātmajo
nityaṁ satyavadān prayoga-nikarān provāca Dāmodaraḥ ||

ŚrīŚiva uvāca

3. *rājavaśyaṁ mahāyantraṁ śṛṇu devi suśobhitam |*
kāṁsyabhājanam ānīya śuddhaṁ bhasmādibhiḥ kṛtam ||
4. *jātikāṣṭhena vilikhed gorocana-sacandanaiḥ |*
sādhyanāma likhen madhye vartulaṁ veṣṭayet tataḥ ||
5. *tasyopari dalānyaṣṭau cakāraṁ tatra vinyaset |*
tatastad veṣṭayet tantuvartulaṁ pūrvat priye ||
6. *tasyopari prakurvīta padmaṁ ṣoḍaśakarṇikam |*
akārādisvarā lekhyā dala ityaṁśakaḥ kramāt ||
7. *tatas tad veṣṭayet samyag rekhābhis tisṛbhis tathā |*
mallikājātikusumaiḥ sitāmbhojaiḥ prapūjayet ||
8. *anyaiśca śveta-kusumaiḥ sugandhaiḥ śveta-karpaṭaiḥ |*
sampūjayed yantra-rājaṁ mahāmohana-saṁjñakam ||
9. *evaṁ saptadinaṁ kṛtvā trilohair veṣṭayet tataḥ |*
yo dhāryecca śirasi bāhau cāpi tathā gale ||
10. *yoṣid vā puruṣo vāpi kṛtaniścaya-saṁyutaḥ |*
kiṅkarā iva te sarve vaśībhūtās tadaiva hi ||

1
Subjugation

1. Hail to the supreme Lord Śiva, the annihilator of all sufferings, whom the Brahmins worship also in the image of Viṣṇu by the lustration of lights, by thetr bowing down and offerings of lotuses, who as a lover shares half of his body with his beloved Umā and who swallowed poison for the protection of universe.
2. Dāmodara, son of Gaṅgādhara, compiled a number of fruitful *yantras* and expounded their application in this treatise named *Kalpacintāmaṇi* for the subjugation of noble as well as common men and women.

Lord Śiva said

3-5. O Goddess ! now listen about an illustrious *yantra* which subjugates the noble and common men alike : He should cleanse a vessel of brass with ashes and draw a *yantra* thereon with a pen of nutmeg wood, with an ink of sandal and yellow pigment, write the name of the person to be subdued in the centre, close in with a circle, draw eight petals and write in each the syllable *ca* and enclose the petals with a slender circle in the manner as described previously.

6-8. He should draw thereon a lotus with sixteen pericarps, write vowels beginning with *a* in the leaves serially and encircle the splendid *yantra* with three lines and worship the same with white lotuses, white flowers, citron, nutmeg and others of sweet fragrance and with white pieces of cloth.

9-10. He should repeat the process for seven days and then encircle the *yantra* with three pieces of iron and wear the same either on head or arms or neck. With a firm faith in his performance he can subjugate any man or woman to his obedience as a master his servant.

2

RĀJAKOPAŚAMANAṀ DVITĪYAṀ YANTRAM

SrīŚiva uvāca

1. *athātaḥ sampravakṣyāmi yantraṁ vai bījasaṁyutam |*
   rājavaśyakaraṁ śreṣṭhaṁ janavaśyakaraṁ tathā ||
2. *ekapaṅktau samālikhya hrīṁkārāṇāṁ catuṣṭayam |*
   hriṃkāraputitaṁ paścāt sādhyanāmacatuṣṭayam ||
3. *punaś caturdhā hrīṁkāraṁ tṛtīyāyāṁ likhed budhaḥ |*
   rekhādvayaṁ catuṣkoṇaṁ bhūrjapatre liked budhah ||
4. *rocanā-kuṅkumenaiva śrīkhaṇḍena tathaiva ca |*
   anāmikāraktamiśraṁ likhed yantraṁ suśobhanam ||
5. *evaṁ yantraṁ tadā kuryād yadā kruddho narādhipaḥ |*
   vikṣutair nigaḍair baddhuṁ sarvasvaṁ vāpi nāśitum ||
6. *tadā sa yantra-rājaṁ taṁ saṁsṛjya vidhivat svayam |*
   nānāpuṣpaiś ca naivedyair māṁsaiśca vividhaiḥ śubhaiḥ ||

7. *yathāśaktyā tu sambhojyāḥ kumāryo brāhmaṇās tathā /*
yoginyaśca suvāsinyo namastutya suniścitam //

8. *taṁ yantraṁ muṣṭim ā baddhvā gacched vai rājamandire /*
tatkopaṁ śamayaty āśu vaśīkaraṇam uttamam //
prasādāttatkṣaṇād eva jāyate nātra saṁśayaḥ //

2

Appeasing the king's anger

Lord Śiva said

1. Now, I shall tell you about a *yantra* together its bīja which subjugates the noble as well as a common man.

2-4. Draw the syllable hrīṁ four times in one line. Below, in the second line, write the name of the person to be subjugated with hrīṁ on each side. Below, in the third line, write hrīṁ four times. Encircle the *yantra* with two lines drawn quadrangularly, and also with another set of two lines in the same prescribed manner. The *yantra* should be drawn with the ink prepared from the mixture of nutmeg, suffron, sandal and the blood from the ring-finger.

5-6. When he finds the king is angry, out to destroy him or put him to captivity he should worship the splendid *yantra* in the prescribed manner, with flowers of various kinds, offerings of gifts of meat.

7-8. He should feed the maidens and the Brahmins according to his capacity, worship the well-adorned yoginī-s and then go to the court, wearing the *yantra* on his person. The king will soon be pacified and relax anger by the efficacy of this *yantra*.

3

SVĀMIVAŚĪKARAṀ TṚTĪYAṀ YANTRAM

SrīŚiva uvāca

1. *athātaḥ sampravakṣyāmi svāmivaśyaṁ manoramam /*
yad icchet svāminaṁ kartuṁ yāvaj jīvati mānavaḥ //

2. *tiryag rekhādvayaṁ kuryād dirghaṁ tu dakṣiṇottare |*
ante tu karṇikāṁ kuryād dakṣiṇe cottare punaḥ ||
3. *praṇavaṁ ca tathā śrīṁ ca sādhyanāma tathaiva ca |*
tadante śrīṁ ca praṇavaṁ likhen madhye ca sādhakaḥ ||
4. *upary upari tridalāny adhobhāge trayas tathā |*
teṣu yāmyottaragate dale śrīṁ caturālikhet ||
5. *tato madhye ca praṇavaṁ dvayorddhvaścādhodiggate |*
kṣakāraṁavisargā ntaṁ koṇe śrīkāmabījakaṁ ||
6. *evaṁ sa vilikhed yantram rocanābhūrjapatrakaiḥ |*
śarāvasampuṭe kṣiptvā śodhayed agninā tataḥ ||
7. *evaṁ tu vilikhed yantraṁ bhasmnā cāpiben naraḥ |*
yāvajjīvaṁ bhavet tasya sa vaśyo nātra saṁśayaḥ ||

3

Subjugating the master

Lord Śiva said :

1-5. Now, I shall tell you about a *yantra* which subjugates the master for ever. He should draw three long lines horizontally, above and below, join the lines with the pericarp on both sides, write Om Śrīm, the name of the person to be subjugated followed by Śrīṁ Om, draw three leaves above and below, write Śrīṁ four times on both sides above and below, with Om in the middle. In the two pericarps, right and left he should incribe *kṣaḥ and ta*.

6-7. He should prepare the *yantra* with nutmeg juice on the leaf of birch, place the *yantra* in the vessel and purify the same with fire. He should sip the *yantra* together with the ashes. Thus he can subjugate the master for ever.

4

DIVYASTAMBHANAṀ CATURTHAṀ YANTRAM

Śrīśiva uvāca

1. *yadā kasyāpi kenāpi kāryaṁ niṣkāritaṁ bhavet |*
mahāhrīmbījayogena divyaṁ kāryaṁ hi kārayet ||
2. *tanmohanārthāya yadā tatkuryād hrīṁ vicakṣaṇaḥ|*
rocanākuṅkumenaiva ṣaṭkoṇaṁ bhūrjapatrake ||

3. *koṇe koṇe tu hrīṅkāraṁ catuṣpuṭe likhen naraḥ /*
koṇāntare'pi hrīṁkāraṁ vilikhet tu ṣaḍ eva hi //

4. *sādhyanāma likhen madhye hrīṁkāraṁ catussampuṭe /*
upary adhaḥ pūrvapaścād hrīṁkāraṁ caturo likhet /

5. *śarāvasampuṭe kṣiptvā pūjayed bhak.ibhāvataḥ /*
dvitīye tu samullikhya yantrarājaṁ supūjītam //

6. *divyakāle śikhāyāṁ ca baddhvā yantraṁ prayatnataḥ /*
maunasthaś cintayet kā!aṁ yantrarājaprasādataḥ //
divyastambho bhaven nūnam sa loke sādhyasvāmivat //

4
Winning the Ordeal

Lord Śiva said

1-4. If a person desires his work to be accomplished, he should draw a six-cornered *yantra* on the leaf of a birch tree with nutmeg juice and suffron paste. On the inner and outer covers he should write hrīṁ, the name of the person to be conquered encircled by hrīṁ on both sides, then hrīṁ above and hrīṁ below on the opposite sides.

5-6. He should close the *yantra* within two sherds of a vessel, and worship it, then tie the same in the tuft of hair over the head, observe silence and meditate. Thus he comes out successful in the ordeal.

5
RĀJAMOHANAṀ PAÑCAMAṀ YANTRAM

1. *yadā tasyopari kruddho rājā icchati pāritum /*
tadā tanmohanārthāya iṣṭanigrahaṇāya ca //

2. *rocanākuṅkumenaiva likhed yantraṁ tu bhūrjake /*
hrīm saśca sādhyanāmaśca tato hrīṁ sas tathaiva ca //

3. *paścāt tu veṣṭayet samyak catuṣkoṇam tu rekhayā /*
uparyadho dalāṁstrīṇi koṇe koṇe likhen naraḥ //

4. *hrīṁkāraṁ ca saḥkāraṁ ca yaḥ hrīṁkāraṁ eva ca /*
evaṁ daleṣu saṁlekhya pratyekam bāhuturyakam //

5. *śarāvasampuṭe kṣiptvā sampūjya vidhinā tataḥ |*
duṣṭānām mukhastambhena sa vaśyo bhavati sphuṭam ||
6. *rājamohanakaṁ nāma duṣṭamohanakaṁ param |*
evaṁ sapta dinaṁ kāryam avaśyameva sidhyati ||

5

Subjugating the people

Śrī Śiva said :

1-6. If the king is angry and ready to strike, the *yantra* should be drawn on the birch-leaf with the mixture of juices of nutmeg and saffron. Draw two parallel lines, join them with small horizontal lines at both ends, write the name of the person to be subjugated, preceded and followed ly *hrīṁ saḥ*. Draw two pericarps on both sides, inscribe *hrīṁ saḥ yaḥ hrīṁ* in each. Draw three leaves above and three below and inscribe *hrīṁ saḥ yaḥ hrīṁ* in each leaf. Put the *yantra* in two sherds of a vessel and worship the same in the prescribed manner. By this process, one can make one's slenderer dumb and bring the king to subjugation. The *yantra* is known as the immobilizer of the backbiter and the subjugator of the ruler. The process is to be repeated for seven days. Success is guaranteed.

6

MṚTYUÑJAYAṀ ṢAṢṬHAṀ YANTRAM

ŚrīŚiva uvāca

1. ***yadā kruddhaḥ prabhur nūnaṁ ghātaṁ kartuṁ hi vāñchati |***
tadā tad bījarakṣārthaṁ yantram mṛtyuñjayaṁ likhet ||
2. ***ānīya bhūrjapatrāṇi likhet patradvayopari |***
madhye nāma likhitvā tu catuṣkoṇaṁ tu rekhayā ||
3. ***evaṁ sapta catuṣkoṇaṁ likhel lohaśalākayā |***
tasyopari lalās trīṇi vilikhet tu caturdiśam ||
4. ***īśānādi likhel la lā li lī lu lū tu dakṣiṇe |***
le lai lo tu paścimāyāṁ lau laṁ laḥ syādathottare ||
5. ***evaṁ dvādaśa dale nyasya pratyekaṁ bījamekakam |***
triśūlaṁ tu catuṣkoṇe savinduṁ vilikhen naraḥ ||

6. *evaṁ yantradvayaṁ lekhyaṁ sampuṭaṁ kārayet tataḥ |*
nidhāya bhumau tad yantraṁ sādhkaś cottarāmukhaḥ ||
7. *tasyopari kṣipec cchūlaṁ samānīya mahāśilām |*
paścāt tat sammukhaṁ gacchet tatkopavijayo bhavet ||
8. *vivāda-vijayaṁ nāma yantraṁ devaiḥ supūjitam |*
na deyaṁ yasya kasyāpi yantraṁ tasya praśāmyati ||
9. *mṛtyuñjayaṁ yadā kṛtvā prāṇa-rakṣākaram param |*
tadā tasyopari kruddhaḥ kālopi hi durāsadaḥ ||
tadā yantravaro'yaṁ taṁ rakṣatyeva na saṁśayaḥ ||

6
Conquering Death

Lord Śiva said :

1-8. When the master is angry and out to inflict punishment, the servant, for his safeguard, should draw a *yantra* named *Mṛtyuñjaya* together with the Bīja. The *yantra* should be drawn in a quadrangular shape on the leaves of the birch tree, with the name of the person to be subjugated in the middle. He should draw round seven lines quadrangularly, with an iron-pen and above the lines on all sides he should write three *ls*. To the East he should draw *la*, *lā*, *li*; to the South *li*, *lu*, *lū*; to the West *le*, *lai*, *lo*; to the north *lau*, *laṁ*, *laḥ*. Thus in the twelve leaves he should inscribe one bīja in each leaf. In the corners he should draw tridents with a dot. But he should draw two *yantras* (of the same description), put them together on the ground, himself facing north, should pierce the *yantra* with a trident and throw a slab of stone on it. Then facing the master he is sure to effect conciliation. The *yantra* is named as 'the winner of disputes'. It is resorted to by the noble. It should not be disclosed to a common people. Otherwise the *yantra* will lose efficacy.

9. This *yantra* is the conqueror of death and the protector of life. When resorted to by the aspirant, it will not allow even the dreadful god of death to approach him. If the god approaches at all, this efficacious *yantra* will surely protect him against his fury.

7
VIVĀDAVIJAYAṀ SAPTAMAṀ YANTRAM

ŚrīŚiva uvāca

1. *atha vivāda-vijayaṁ yantraṁ kuryān manoharam /*
   madhye nāma likhitvā tu vartulaṁ veṣṭayet tataḥ //
2. *catur dalaṁ tataḥ kuryād vijayayuktamānavaḥ /*
   hrīṁ yaṁ hrīṁ yaṁ pratidale rocanākuṅkumena ca //
3. *bhūrjapatre samālikhya dugdhamadhye kṣipen naraḥ /*
   tato gacched vivādārthaṁ vijayo nātra saṁśayaḥ //

Winning a case

Lord Śiva said :

1-3. He should draw a *yantra* on a leaf of birch tree, for winning a case, write in the centre the name of the person to be conquered, put a circle around, then draw four leaves, write *hrīṁ yaṁ* in each leaf with the juice of nutmeg and saffron, then put the *yantra* in the milk.

8
VAṆIKVAŚĪKARAṆAM AṢṬAMAṀ YANTRAM

ŚrīŚiva uvāca

1. *yadātidaivasūtreṇa dravyaṁ naṣṭaṁ prajāyate /*
   dhaniko yācate dravyaṁ nirdhanāya mavarṇite(?) *//*
2. *tasya dātuṁ na cedasti dravyaṁ nāvedayed yadā /*
   tadā tanmohanārthāya yantraṁ māyāmayaṁ mahat //
3. *rocanākuṅkumenaiva bhūrjapatre savistare /*
   ṣaṭkoṇasya ca madhye sādhyo paripratiṣṭhitam' //
4. *koṇāntare bahir lekhyaṁ hrīṁkāraṁ catusaṁkhyakam /*
   klīṁkāram ekakaṁ likhet koṇopari susaṁsthitam //
5. *tatas tad veṣṭayet samyag vartulaṁ yantram uttamam /*
   pañcaviṁśati hrīṁkarair uparyāveṣṭayet tataḥ //
6. *ekatriṁśad dinaṁ yantraṁ pūjayed vidhivat tataḥ /*
   pratyahaṁ pūjayed devīṁ mahāmāyāṁ vicakṣaṇaḥ //

7. *mārkaṇḍeya-purāṇoktaṁ devīmāhātmyam uttamam |*
etat sapta-dinam yāvat tato homaṁ prakārayet ||
8. *kṛte pūrṇāhutiṁ dattvā bhojayet kanyakātrayam |*
pratiślokaṁ ca juhuyāt pāyasaṁ madhu-sarpiṣā ||
9. *trilohair veṣṭitaṁ kṛtvā bāhumūle ca dhārayet |*
tenaiva dhṛta-yantreṇa dhaniko vaśyatām iyāt ||
na jāyate sūtra-dravyaṁ vāṇijyārthaṁ dadāmi vai ||

8

Subjugating the creditor

Lord Śiva said

1-9. If perchance, the debtor loses the borrowed money in business and the creditor demands his money back which the borrower cannot return and the creditor refuses further loan, the debtor should draw a six-cornered *yantra* on the leaf of a birch tree with the juice of nutmeg and suffron, and write the name of the creditor in the centre and *hrīṁ* in the outer six corners *klīṁ* in the inner six corners, draw a circle around, inscribe *hrīṁ* twenty five times, worship the *ynatra* for thirtyone days and the goddess mahāmāyā everyday as prescribed in the *Mārkaṇḍeya Purāṇa,* continue *homa* for seven days when at completion, he should make the final offering to the fire and feed the three maidens. Each *mantra* of the goddess should be followed by the offering of milk-rice, honey and ghee. The *yantra* should be closed in the three pieces of iron and worne on the wrist. Thus he can subjugate the creditor and avoid loss in business.

This *yantra* is very useful for trade.

9

DUSTAMOHANAṀ NAVAMAṀ YANTRAM

ŚrīŚiva uvāca

1. *yadā rājakule duṣṭā bhavanti paricārikāḥ |*
paiśunyaṁ copaghātaṁ ca kurvanto aharniśaṁ sadā ||

2. *tadā kuryānmahāyantraṁ duṣṭamohanasaṁjñakaṁ /*
madhye nāma likhitvā tu vartulaṁ veṣṭayet tataḥ //
3. *tataś cāṣṭadalaṁ kṛtvā bījāni vilikhet tataḥ /*
sakārāntā visargāntā maṣyā koṇe tu sarvataḥ //
4. *praṇavaṁ mukhyādikaṁ lekhyaṁ catur dikṣu krameṇa tu /*
tatas tad veṣṭayet sarvaṁ catuṣkoṇaṁ dvirekhayā //
5. *khara-raktena saṁ likhya bhūrjapatre manohare /*
etad yantraṁ susampūjya prakṣiped dugdha-madhyataḥ //
6. *duṣṭāḥ sarve vinaśyanti rājyamānyo bhavet tataḥ /*
ekaviṁśadinaṁ yāvat tāvat tatraiva yantrakam //

9

Guarding against the backbiter

Lord Śiva said

1-6. When the king's court is infested with the wicked people who indulge in backbiting day in and day out, he should draw a *yantra* for subjugating the wicked. He should write in the centre the name of the person to be subjugated, draw a circle round it, and eight leaves round the circle, write *oṁ* in the leaf, followed by *saḥ* in the second leaf, thus serially in the rest of the leaves. In this way, the *yantra* drawn on the birch leaf with the blood of an ass should be encircled by two quadrangular lines, worshipped and put in the milk for twentyone days. The slanderers and back-biters disappear and the person receives honour from the king.

10

VIVĀDAVIJAYAṀ DAŚAMAṀ YANTRAM

ŚrīŚiva uvāca

1. *athātaḥ sampravakṣyāmi vivāde jaya-vardhanam /*
vyavahāre bhayaharamidaṁ yantraṁ praśasyate //
2. *pūrvapaṅktau samālikhya hrīṁ smā hrīṁ smā tathaiva ca /*
sādhyanāma dvitīyāyāṁ tṛtīyāyām tu pūrvavat //
3. *saṁveṣṭayec catuṣkoṇaṁ bahiś cāṣṭadalaṁ likhet /*
pūrve mohanbījāni āgneyyāṁ kṣaṁ sabījakam //

4. *kṣaṁ bījaṁ dakṣiṇe lekhyo dho vai nairṛtadiggataḥ /*
paścime stambhabījāni vāyavye kṣaṁ tathaiva ca //

5. *jaṁ bījaṁ cottare deyam īśānyāṁ kṣaṁ ca bījakam /*
evaṁ cāṣṭadale nyasya bījāni dvādaśaiva hi //

6. *śarāva-sampuṭe sthāpya yantra-rājaṁ jayāvaham /*
abhyarcya gandhapuṣpādyair dīpaiś cāṣṭabhir eva ca //

7. *lokapālāṁś ca sampūjya bhojayitvā kumārikām /*
balidīpaiś ca pūjyātha aṣṭa dikṣu krameṇa tu //

8. *tāvat pūjyaṁ prayatnena yāvat kāryaṁ susidhyati /*
vyavahārajayo nāma vivāde vijayaṁ tathā //

9. *rājñāṁ vāde vivāde ca jāyate nātra saṁśayaḥ /*
mānonnatir bhavet tasya yantrarājaprasādataḥ //

10

Winning a case

Lord Śiva said

Now, I shall tell you about a *yantra* which brings victory to the person concerned. The *yantra* removes fear of losing litigation and is therefore welcomed by all.

2. Write in the first line *hrīṁ smā* twice, the name of the person to be conquered in the second and *hrīṁ smā* twice in the third line as in the first line above.

3-9. Encircle the *yantra* by quadrangular lines and draw eight leaves around the circle. In the east write *mo* in the middle, *kṣaṁ* on both sides; *dhaḥ* in the south-western corner and *jam* in the north. Thus putting twelve bījas in their proper places put the *yantra* in between the two pot-sherds, worship the same with fragrant flowers and eight candles, worship the eight guardians of quarters in their proper order of position, feed the maidens with offerings of lights and continue the process until success is attained. Thus a person can surely win in all cases of disputes or debates and receive honour from the king.

11
GĀṆAPATYAM EKĀDAŚAṀ YANTRAM

ŚrīŚiva uvāca

1. *yadicched vaśagaṁ kartuṁ yāvajjīvaṁ varānane /*
tadā yantraṁ prakurvīta gāṇapatyaṁ susiddhidam //
2. *bhūrjapatraṁ samānīya śuddhaṁ chidra-vivarjitam /*
anāmikāraktamiśraṁ dviradasya madaṁ tathā //
3. *yāvakasya rasaṁ caiva rocanā ca tathaiva ca /*
etac catuṣṭayaṁ yojyaṁ jātikāṣṭhena saṁ likhet //
4. *hrīṁkārāḥ sapta saṁlekhyāḥ pūrvapaṅktau varānane /*
adhaḥ paṅktau tu saṁlekhyāḥ kroṁ hrīṁ kraṁ klīṁ klīṁ gaṁ tathā //
5. *sādhya-nāma likhet tatra dvitīyāyāntu sādhakaḥ /*
paṅktau tṛtīyake caiva klīṁ hrīṁ klīṁ hrīṁ klīṁ hrīṁ likhet //
6. *tataḥ paṅktau caturthyāṁ ca hrīṁkārāṁś ca catuṣṭayam /*
paścāt tad veṣṭayet samyak catuṣkoṇaṁ tu rekhayā //
7. *evaṁ saṁlikhya bījāni dvāviṁśati samānake /*
gakārān daśa saṁlekhya pūrva-paścima uttare //
8. *prāṅmukhāś caiva saṁlekhyā gakārās triṁśasaṁkhyakāḥ /*
sukṣāmāṁ tu samānīya mṛttikāṁ kṛṣṇa-varṇikām //
9. *tena gaṇapatiṁ kṛtvā yantraṁ tasyodare kṣipet /*
sampūjya gandhapuṣpādyair idaṁ mantram udīrayet //
10. *deva-deva gaṇādhyakṣa surāsura namostu te /*
devadattaṁ mama vaśyaṁ yāvaj jīvaṁ kuru prabho //
11. *idaṁ mantraṁ samuccārya hasta-mātraṁ nikhanya ca /*
kṣiptvā tatra gaṇādhyakṣaṁ pūrayitvā samūrtikam //
yāvaj jīvaṁ bhaved vaśyo gaṇarājaprasādataḥ /

11
Subjugating the People

Lord Śiva said

1-8. O lady of charming eyes ! If he wishes to subjugate a person, so long as he lives, he should draw a *yantra* of *Gaṇapati* on an unbroken leaf of a birch-tree with the fluid of elephant's rut, blood of the ring-finger, fluid of

lac, nutmeg, with the pen made of *Jāti* wood. O fair-faced lady ! in the first line he should write *hrīṁ* seven times, *kroṁ, hrīṁ, kraṁ, klīṁ, klīṁ, gaṁ* in the second line and the name of the person to be subjugated, *klīṁ hrīṁ klīṁ hrīṁ klīṁ hrīṁ* in the third line and *hrīm* four times in the fourth line, then encircle the *yantra* with the line drawn squarely. Write the syllable *gaṁ* ten times in each of the three directions—east, west and north. These thirty syllables shall have their faces turned upward.

9-11. He should make an image of *Gaṇapati* from the black clay and put the *yantra* in his belly, worship the image with fragrant flowers with the *mantra* : O god of gods, lord of *gaṇas*, *devas* and *asuras*, homage to thee. O lord put N.N. in my control. Digging the earth, he should make a pit and put the image of *Gaṇapati* therein. As long as he lives, the person sought to be subjugated remains in his control.

12
JANAVAŚYAKARAṀ DVĀDAŚAṀ YANTRAM

ŚrīŚiva uvāca

1. *athātaḥ saṁpravakṣyāmi janavaśyakaram param |*
madhye nāma likhitvā tu īkārantu likhed adhaḥ ||
2. *trirāvṛttyā susaṁveṣṭya vartulaṁ bhūrjapatrake |*
caturdalaṁ likhet paścāt pūrvādau dikcatuṣṭaye ||
3 *Oṁ namo vilikhet pūrve paścime'pi tathaiva ca ||*
Oṁ ajite ca praṇavam ojite ca tathaiva ca ||
4. *evaṁ tu dakṣiṇe lekhyaḥ karṇike cottare punaḥ |*
rājyavaśyakaraṁ nāma yantraṁ rājamanoharam ||
5. *trīdinaṁ pūjayen nityaṁ brahmacaryarato naraḥ |*
brāhmaṇaṁ bhojayec caikaṁ caturthe'hani saṁprabho ||
6. *trilohaṁ veṣṭayed yantraṁ bāhumūle ca dhārayet |*
suvarṇa-rajataṁ tāmraṁ paṭasūtraṁ viśeṣataḥ ||
7. *yantrasya dhāraṇaṁ śreṣṭham bāhumule gale'thavā |*
sarveṣāṁ caiva yantrāṇāṁ vidhir eṣa prakīrtitaḥ ||
8. *subhago darśanīyaśca svajanānāṁ ca vallabhaḥ |*

12
Subjugating the People

Lord Śiva said

1-4. Now I shall describe a *yantra* that easily subjugates the people. He should draw a *yantra* on the birch leaf, put the name of the person to be subjugated in the centre and ī below the name, encircle both with the three lines and then draw four pericarps round the circle on four sides. In the pericarps in the east and the west he should write *Oṁ namo, Oṁ namo* and in the pericarps in the north and the south *Oṁ Ajite, Oṁ Ajite* twice in each respectively.

5-8. This *yantra* is very efficacious in subjugating the king and his officials. The aspirant should worship the *yantra* for three days continuously, observing celibacy. On the fourth day he should feed a brahmin, put the *yantra* in three pla'es of iron, one above the other and wear it on the arm-pit. He should wrap the *yantra* in gold, or silver or copper or a piece of silk, wear it on the arm-pit or the neck. This latter prescription is common to all the *yantras*. It is decorative, attractive and tasteful to the people.

13
JAGADVAŚYAKARAṀ TRAYODAŚAṀ YANTRAM

ŚrīŚiva uvāca

1. *janavaśyakaraṁ yantraṁ śṛṇu devi suśobhanam |*
karpūraṁ kasturi-yuktaṁ candanaṁ tu gorocanam ||
2. *jātikāṣṭhena saṁlikhya bhūrjapatre prayatnataḥ |*
praṇavaṁ ca vaṁkāraṁ ca jeṁ hrīṁ īm pūrva-paṅktike ||
3. *dvitīyāyāṁ sādhyanāma īm hrīṁ oṁ ḍaṁ tathaiva ca |*
paṅktau tṛtīye saṁlekhyo yaṁkāras tadanantaram ||
4. *praṇavaṁ ca jagannāma ṭhi ṭhaṁ diṁ pañcabījakān |*
tasmād api likhen nūnaṁ ḍhakāraṁ tu caturthake ||
5. *evaṁ bījāni saṁlekhya catuṣkoṇaṁ tu kārayet |*
dvirekhayā san āveṣṭya jagadvaśyakaraṁ param ||
6. *trilohe vaśite kṛtvā dhārayed bāhumadhyataḥ ||*

13
Subjugating the People

Lord Śiva said

1-6 O lady, now listen about another *yantra*, very efficacious to subjugate the people. He should draw on the birchleaf with the pen of nutmeg wood and with the ink prepared from camphor, musk, sandal and yellow orpiment. In the line to the east (*i.e.* in the first line) write *oṁ vaṁ jeṁ hrīṁ iṁ*; in the second line he should write the name of the person to be subjugated, followed by *iṁ hrīṁ oṁ ḍaṁ* in the same line; in the third line *yaṁ oṁ* and the name of the place or city he lives in, followed by *ṭhi ṭhaṁ diṁ* in the same line; *ḍhaṁ* in the fourth line. Round the mystical letters he should draw two square lines and wrap the *yantra* in the three plates of iron and wear the same on the arm-pit.

14
BHṚTYAVAŚYAKARAṀ PIŚĀCIKĀ NĀMA CATURDAŚAṀ YANTRAM

ŚrīŚiva uvāca

1. *yadā tu bhṛtyaḥ kruddhaḥ san marma sarvam prakāśayet* |
   na śakyate nirākartuṁ deśakālabalena vā ||
2. *tadā tanmohanārthāya svīyārthasya ca siddhaye* |
   yantraṁ piśācikā nāma kartavyaṁ ca vicakṣaṇaiḥ ||
3. *madhye nāma likhitvā tu vartulaṁ veṣṭayet tataḥ* |
   caturdalaṁ tataḥ kuryād bījayuktam manoharam ||
4. *dalamadhye catur dikṣu hrīṁkāram caturakṣaram* |
   lekhinyā bhūrjapatre ca rocanena likhen naraḥ ||
5. *tatas taṁ dadhimadhye tu kṣiped yantravaraṁ śubham* |
   sa vaśyo jāyate nūnaṁ yantrarājaprasādataḥ ||
6. *yantram piśācikā nāma bhṛtyavaśyakaram param* |
   na deyaṁ yasya kasyāpi svayaṁ rudreṇa bhāṣitam ||

14

Subjugating the Servant

Lord Śiva said

1-6 When the servant being angry intends to disclose the secrets of his master and it has become impossible to check him by any expedient, the adept should draw the *Piśācikā yantra* for his subjugation and the accomplishment of his purpose. The *yantra* should be drawn with yellow orpiment on the birch leaf.

He should write the name of the person in the centre, put a circle around, draw four pericarps round the circle in four directions and inscribe the mystic syllable *hrīṁ* in each pericarp. The auspicious *yantra* should be put in the curd. He can subjugate the servant by this process. The circulation of this *yantra* is restricted to very few people (or its efficacy is lost).

15

DUṢṬAVAŚYAKARAṀ KĀLĀNALAṀ NĀMA PAÑCADAŚAṀ YANTRAM

ŚrīŚiva uvāca

1. *krūraprakṛtikaḥ svāmī sevyate yajjanais sadā /*
sevyamāno'pi hi kleśaṁ dadātyeva na saṁśayaḥ //
2. *khalaiḥ parikṛto nityaṁ durācāro mahīpatiḥ /*
uttamo vādhamo vāpi mleccho vā prabhutāṁ gataḥ //
3. *yantraṁ kālānalaṁ kuryāt tadā tad vaśya-siddhaye /*
madhye nāmakramāllekhyo hrīṁkāragarbhamadhyataḥ //
4. *yāvat tasyākṣarā nāmnas tāvanto hrīṁkārās tathā /*
ikāramante saṁlekhye rocanābhūrjapatrake //
5. *trir āvṛttaṁ catuṣkoṇaṁ dīrghena phalavat kṛtam /*
rājikāpratimāṁ kuryāt tatpādasparśapāṁsunā //
6. *hṛnmadhye prakṣipet tasya yantraṁ kālānalaṁ mahat /*
sampūjya pratimāṁ tāntu culhīpārśve nikhanya tu //

7. *pūjayet tām prayatnena caturdaśyāṁ mahāniśi* |
etatkaraṇamātreṇa sa vaśyo jāyate dhruvam ||

8. *ajāraktena sammiśraṁ raktadhūpas tathaiva ca* |
balidānam pradātavyaṁ dikpālaprītaye tadā ||

mahākālāya svāheti juhuyād aṣṭottaraṁ śatam

15

Subjugating the Wicked Master

Lord Śiva said

1-8 When a master with cruel nature, surrounded by vicious circle, of wicked character, of noble or ignoble lineage, a usurper or of low class, troubles his subordinate or dependent, the latter should resort to the *kālānala yantra*. He should draw a *yantra* on the bark of a birch tree with the yellow orpiment for his subjugation. He should write *hrīṁ*, followed by the first letter of his name, then *hrīṁ* again followed by the second letter of his name, and *hrīṁ* again followed by the third letter of his name, *hrīṁ* again, followed by the fourth letter of his name (i.e. as many *hrīṁ* syllables as the syllables of his name) and *iṁ* at the end. The *yantra* should be drawn lengthwise, four-cornered, encircled by three lines, with dust from the ground where he places his feet. He should make his image out of that clay in line-drawing and place the *yantra* in the centre of the image (i.e. in the heart), dig the earth close to the hearth, therein install the image and worship it at night on the fourteenth day of the dark half of the month. An offering of incense with the goats' blood shall be made in the fire for one hundred and eight times, to propitiate the guardians of the quarters by reciting the *mantra* : *Oṁ mahākālāya svāhā*.

16

DUṢṬAVAŚAYAKARAṀ UCCHIṢṬAPIŚĀCIKĀ NĀMA ṢOḌAŚAṀ YANTRAM

Śrīśiva uvāca

1. *vāṇijyārthaṁ ca lābhārthaṁ vāñchitāya janais saha |*
 teṣām madhye yadā kopi praduṣṭo jāyate naraḥ ||
2. *mārgadeśaprabhur vāpi tadā yantraṁ prakalpayet |*
 hrīṁkāradvayamadhye tu sādhyanāma likhet tataḥ ||
3. *upaviṣṭā caturdikṣu idaṁ likhet kramaṇa tu |*
 tat paścād veṣṭayed yantraṁ catuṣkoṇaṁ dvirekhayā ||
4. *koṇe-koṇe triśūlau dvau caturdikṣu prakalpayet |*
 evaṁ yantravaraṁ kṛtvā pūjayitvā prayatnataḥ ||
5. *śuno raktena sammiśram rocanābhūrjapatrake |*
 tadā sa jāyate vaśyo mahākrūro'pi mānavaḥ ||

16

Subjugating the Wicked

Lord Śiva said

1-5 If a person enters into partnership and a partner proves dishonest and misappropriates the amount or if the ruler of the country or the travel-guide turns inimical, he should draw a *yantra* on the bark of a birch-tree with the yellow pigment mixed with the dog's blood. In the centre he should write the name of the person to be subjugated with *hrīṁ* on both sides of the name. Then on four sides, he should write *Oṁ ākarṣaya svāhā*. This four-cornered *yantra* should be encircled by two lines. Then in the four corners he should draw two tridents facing inside and worship the *yantra*. He can subjugate even the most cruel person in this way.

17

DUṢṬAVAŚYAKARAṀ KAMBUKAṀ NĀMA SAPTADAŚAṀ YANTRAM

ŚrīŚiva uvāca

1. *yadā mahābalaḥ śatruḥ ghātaṁ kartuṁ hi vañchati /*
tadā tatsānukūlārthaṁ yantraṁ kuryāt tu kambukam //
2. *sādhyanāma likhen madhye vartulaṁ veṣṭayet tataḥ /*
lekhinyā pūrayed yantraṁ śmaśāne niśi pūjitam //
3. *kambukākhyaṁ mahāyantraṁ duṣṭa-sammohanam param /*
sva-śaktyā dakṣiṇāṁ dadyāt kālarātriḥ prīyatām iha //

17

Subjugating the Enemy

Lord Śiva said

1-3 When a strong enemy intends to create some serious trouble, then in order to make him well disposed he should draw a *yantra* in the shape of a conch. He should write the name of the person in the centre and put a circle around, himself go to the cemetery at night and worship the *yantra* with the formula : *May Kālarātri grant me a favour.* He should give fee to the guard of the cemetery as much as his means can allow.

18

KRODHAŚĀNTIKARAṀ JĀMADAGNYAM AṢṬĀDAŚAṀ YANTRAM

ŚrīŚiva uvāca

1. *suhṛd vā bandhuvargo vā śatrur vā krudhyate yadi /*
tadā īkārabhya kārā visargāntāścaturdiśam //
2. *ekaikaṁ lekhayitvā tu vartulaṁ veṣṭayet tataḥ /*
śmaśānabhasmanā lekhyā arkapatradvayopari //
3. *sampuṭe melayitvā tu veṣṭayet kaṇṭakena tu /*
uparyadhottare pārśve dakṣiṇe ca tathaiva ca //
4. *bindumadhye caturdikṣu veṣṭayitvā likhet tataḥ /*
hrūṁkāraṁ tu likhed garbhe bindumadhya uparyadhaḥ //

5. *dakṣiṇe cottare caiva sādhyanāma ca pūrvavat /*
ante hrūṁkārasaṁyuktaṁ madhya-paṅktau prasādataḥ //
6. *evaṁ yantraṁ tu saṁlekhya tālapatre tu vistṛte /*
kaṇṭakenāyasenaiva vilikhec candra-vāsare //
7. *kulālamṛttikāmadhye yantraṁ kṣiptvā tu golakaḥ /*
kṛtvā pūjām prayatnena yasmāt kopaḥ praśāmyati //
8. *jāmadagnyaṁ mahāyantraṁ sadyaḥ kopaharaṁ param /*
akrodhanaḥ satyavādī jamadagnir dṛḍhavrataḥ //
9. *rāmasya janakaḥ sākṣāt sattvamūrte namo'stu te /*
evaṁ mantraṁ samuccārya pūjayitvā prayatnataḥ //
10. *evaṁ saptadinaṁ kāryaṁ krodhopaharaṇaṁ śubham /*
saptame'hani sambhojyā brāhmaṇā vedapāragāḥ //
11. *no ced annam pradātavyaṁ saptāhāraprapūrttaye /*
krodhaṁ tad hṛdayād yāti prasanno jāyate kṣaṇāt //

18

APPEASING THE ANGER

Lord Śiva said

1-9 If a friend or a relative or an enemy goes angry, then for the appeasement of his anger he should draw a *yantra* on a pair of *arka* leaf with the ashes from the cemetery, join the two leaves with a thorn, write *ibhyaḥ* on four sides facing the inner circle and draw an outer circle around. Then in the inner circle, he should write the name of the person to be subjugated with *hrūṁ* on both sides of the name. He should draw this *yantra* with a thorn or iron-pen on the leaf of a palm tree on the day of the moon, throw *yantra* in the clay of the potter, worship the same by reciting the *mantra* : "O Jamadagni, of firm vow, truthful and ireless, of pure form and father of Paraśu-rāma, homage to thee."

10-11 He should repeat this process for seven days and after the completion on the seventh day he should feed the deserving brahmins well versed in the Vedic lore or give them uncooked food to last for seven days. The angry person becomes well disposed and his anger disappears in a moment.

19

STRĪṆĀṀ SAUBHĀGYAVARDHANAṀ NĀMA EKONAVIṀŚATIKAṀ YANTRAM

ŚrīŚiva uvāca

1. *athātaḥ sampravakṣyāmi strīṇāṁ saubhāgya-dāyakam |*
lalitākhyaṁ mahāyantraṁ devair api sudurlabham ||
2. *eka-paṅktau tu saṁlekhya hrīṁkāraṁ tritayaṁ śubham |*
tasyādhastāt tasyā nāma lekhyaṁ vai ramaṇasya vā ||
3. *tataḥ paṅktau tṛtīyāyāṁ hrīṁkāraṁ tritayaṁ punaḥ |*
tatas tadveṣṭayet samyak catuṣkoṇaṁ dvirekhayā ||
4. *tataścāṣṭadalaṁ kṛtvā bījanyāsopakalpayet |*
trayaṁ trayaṁ ca hrīṁkāram pūrvādyaṣṭadaleṣu ca ||
5. *hrīṁkāratritayaṁ dale caturdikṣu prakalpayet |*
koṇe-koṇe dale nyasya hrīṁkāraṁ ca vicakṣaṇaḥ ||
6. *rocanākuṅkumenaiva mṛganābhiśca candanaiḥ |*
ekīkṛtya likhed yantraṁ bhūrjapatre tu vistare ||
7. *trayodaśyāṁ site pakṣe sādhakaścottarāmukhaḥ |*
yantraṁ tu pūjayen nityaṁ rātrau rātrau varānane ||
8. *bhojanair vividhair puṣpair vastrālaṅkārabhūṣaṇaiḥ |*
evaṁ saptadinaṁ kṛtvā tadante tuṣṭaye striyaḥ ||
9. *saubhāgyena ca saṁyuktā bhojayet sapta-saṁkhyayā |*
śaṅkarasya priye devi lalite prīyatām iha ||
10. *rūpaṁ dehi jayaṁ dehi saubhāgyāyuṣyavardhanam |*
evaṁ mantraṁ samuccārya tatas cāsya visarjanam ||
11. *tad yantraṁ dhātunā veṣṭya kaṇṭhe tu dhārayeṇ naraḥ |*
subhagā rūpasampannā patyuḥ priyatarā bhavet ||

19

WINNING HUSBAND'S LOVE

Lord Śiva said

1-5 Now I shall tell you about *Lalitā yantra*, inaccessible even to the gods.

The aspirant should draw two quadrangular lines with four corners, write inside, in the first line, *hrīṁ* thrice, the name of the woman followed by *uvāca* in the second line, and three *hrīṁ* syllables in the third line. Then outside the enclosure she should draw eight pericarps and write *hrīm* thrice in each pericarp facing the inner enclosure.

6-11 The *yantra* should be drawn on the birch leaf with the yellow pigment, saffron, musk, sandal, on the thirteenth day of the bright half of the month. She should worship the *yantra* for seven days at night with various articles of food, flowers, clothes and decorative ornaments. On the seventh day she should feed seven women who have their husbands alive, recite the following laudatory : *O beloved goddess Lalilā, be pleased to grant me health, victory, good fortune and longevity.* Then completing the process she should wrap the *yantra* with a metal and wear it on the neck. She will attain good fortune, health, love of her husband and victory over the co-wife.

20

PATIVAŚYAKARAṀ SAUBHĀGYAVARDHANAṀ NĀMA VIṀŚATIKAṀ YANTRAM

Śrīśiva uvāca

1. *sṛṇu devi prayatnena yantraṁ bhartṛprasādanam |*
   saṁlekhya priyanāmānaṁ sakāra-puṭitam priye ||
2. *caturasraṁ veṣṭayitvā tataścāṣṭadalān likhet |*
   hrīm bīja-sahitān tatra rocanākuṅku-bhūrjake ||
3. *tridinaṁ pūjayen nītyaṁ rātrau ca śuciḥ pūrvavat |*
   tataḥ svāśca caturthe'hni pūjayet subhagāḥ striyaḥ ||
4. *aṅgane vallabhe devi anena prīyatām iti |*
   enaṁ priyaṁ mama vaśyaṁ kuru tvasmad vallabham ||
5. *evaṁ mantraṁ samuccārya pūjayitvā ca tāḥ striyaḥ |*
   tad yantraṁ dhātusaṁyuktaṁ kṛtvā kaṇṭhe pradhārayet ||

6. *patir dāso bhavet tasyā yantrarājaprasādataḥ |*
saubhāgyam atulaṁ tasya jāyate nātra saṁśayaḥ |

7. *saptnīnām gaṇapatiḥ saubhāgyamadagarvitā |*
ekām saubhāginīṃ bhoktvā caturdaśyāṁ site naraiḥ |

8. *pakṣe pakṣe iti prītyai pūjyaṁ yantraṁ tu nityaśaḥ |*
yasyai kasyai na dātavyam yantraṁ saubhāgya-vardhanam |

20

WINNING HUSBAND'S LOVE

Lord Śiva said

1-8 Listen, O dear lady ! about a *yantra* that helps to win the favour of the husband. She should write, in the centre, the name of her lover (husband) with *sa* on the four sides (east, west, north, south) and encircle the *yantra* with two quadrangular lines and around the lines outside she should draw eight pericarps and write the mystic syllable *hrīṁ* in each. The *yantra* should be drawn on the birch-bark with nutmeg and saffron fluid, worshipped for three days at nights in the bright half of the month. On the fourth day she should worship the blessed women of her family with the *mantra* : "O dear lady, be pleased with me by my worship. Subjugate the man of my desire." Reciting this *mantra* and worshipping the women (of the family) she should wrap the *yantra* with a metal and wear the same on the neck. This wins the husband to her side and she is blessed with enough fortune and favour of her husband, lording over the co-wives. She should feed a lady of good fortune on the fourteenth day of the bright half of the month, repeat the process in each month (for the continuity of her good fortune).

The knowledge of this *yantra* which brings good fortune should not be imparted to all.

21

STRĪVAŚYAKARAM EKAVIṀŚATIKAṀ YANTRAM

ŚrīŚiva uvāca

1. *yoṣidvaśyam pravakṣyāmi śṛṇu devi suśobhitam |*
rocanā-kuṅkumenaiva śrīkhaṇḍaṁ mṛga-nābhibhiḥ ||
2. *bhūrjapatre ca saṁlekhyaṁ jātikāṣṭhena yantrakam |*
aim hrīṁ klīṁ tato nāmc aiṁ hrīṁ klīṁ tathaiva ca ||
3. *evaṁ sampuṭitaṁ kṛtvā catuṣkoṇaṁ veṣṭayet tataḥ |*
uparyadho likhet pañca bījānyevamprayatnataḥ ||
4. *aiṁ hrīṁ klīṁ tathā kṣīṁ ca aim cānte'pi tathaiva ca |*
koṇe koṇe nyased bījān aiṁ hrīṁ klīṁ ca tathaiva ca ||
5 *dalākṛtistu kartavyā bījānām upari kramāt |*
evaṁ ca varttulaṁ kṛtvā bījayuktaṁ manoharam ||
6. *rājikāpratimāṁ kuryāc candanasya tu kāṣṭakam |*
teṣāṁ hṛdi susaṁsthāpya tad yantram pūrayet tataḥ ||
7. *bhogaiśca vividhair gandhair dhūpadīpaiḥ phalaiḥ śubhaiḥ |*
rātraū caiva prakartvyā dinānte pratyahaṁ śubham ||
8. *evaṁ kṛte tu sā nārī dāsī nūnam prajāyate |*
evaṁ hi kṛṣṇarājākhyaṁ yoṣidvaśyakaraṁ param ||
9. *sampūjyo madanaścātra rājikāpratimā naraiḥ |*
kāmo'naṅgaḥ pañcaśaraḥ kandarpo mīnaketanaḥ ||
10. *śrībrahma-tanayo devaḥ prasanno bhava me prabho |*
evaṁ nityam prakartavyaṁ yāvat sā vaśyatām iyāt ||

21

Subjugating a Woman

Lord Śiva said

1-10 Listen, O lady, I shall tell you about an infallible *yantra* that subjugates women. Draw a *yantra* with the fluid of nutmeg, saffron, sandal and musk on the birch-bark with the pen of nutmeg wood. Write the name of the person to be subjugated in the centre, put *aiṁ hrīṁ klīṁ* on both sides of the name. Then draw a guadrangular line around,

write *aiṁ hrīṁ klīṁ* outside the lines in the corners north and south and *aiṁ hrīṁ klīṁ kṣīṁ aiṁ* to the east as well as west, close the *yantra* with a circle, make an image of the person with the sandal wood and place the *yantra* on the navel. He should worship the image at night as well as at sunset every day, continuously, with various articles of food, fragrance, incense, lights and fruits. By this process he can capture any woman. This *yantra* would surely win her. The image of *kāma* (god of love) should also be worshipped with the *mantra* : *May kāma (cupid) bodiless, five-arrowed, mitigator of pride, fish-bannered, son of Brahmā, favour me.*

He should repeat the process till he attains her.

22

MADANAVARDHANAṀ DVĀVIṀŚATIKAṀ YANTRAM

ŚrīŚiva uvāca

1. *śṛṇu devi pravakṣyāmi nāriṇām kāmavardhanam /*
   yantraṁ sudurlabhaṁ loke khyātaṁ madana vardhanam //
2. *turagasya raktena likhed rocanābhūrjapatrake /*
   praṇavaṁ ca tathā hrīṁ ca sādhya-nāmākṣaram pṛthak //
3. *nāmākṣarāṇi sarvāṇi hrīṁkārapuṭitena ca /*
   ante ca praṇavaṁ lekhyam ekapaṅktau vicakṣaṇaiḥ //
4. *tatas tad veṣṭayet samyak catuṣkoṇaṁ tu rekhayā /*
   uparyadhaśca saṁlekhyaṁ pūrvavad bījasampuṭam //
5. *tiryak paṅktāvapi lekhyaṁ pūrvavad bījasampuṭam /*
   tato dalākṛtiṁ kūryān maṇḍalākṛtimadhyagaḥ //
6. *evaṁ yantraṁ tu saṁlekhyaṁ sudine pratimāḥ śubhāḥ /*
   madanasya tu kāṣṭhena kṛtva hṛdi vinikṣipet //
7. *yathā raṁdhraṁ hṛdi kuryād yantraṁ tasya śiraḥ sphuṭam /*
   raktacandanamālyena pūjayet pratyahaṁ tataḥ //
8. *ekaviṁśadinaṁ yāvat svāmī vaśyam iyād dhruvam //*

22

Generating Love in a Woman

Lord Śiva said

1-5 Listen, O lady, I shall tell you about a *yantra* that excites women to love. Draw a *yantra* on the birch-bark with the fluid of nutmeg mixed with the blood of a horse.

Write in the centre *oṁ hrīṁ,* the first syllable of the name, then *hrīṁ,* the second syllable of the name, then *hrīṁ,* the third syllable of the name, then *hrīṁ,* the fourth syllable of the name, then *hrīṁ* and close it with *oṁ.* The same should be drawn on the sides east and west. The three sets should be separated by straight lines. The *yantra* should be closed by two quadrangular lines, outside of which in the north and south he should draw quadrangular pericarps and write the same formula in both.

6-8 The *yantra* should be drawn on an auspicious day. He should raise an image of Kāma every day and throw the *yantra* on the head and navel of the image with a great force so that it should pierce the navel and the head. He should worship the image with the red sandal and red flowers every day for twentyone days. Success is guaranteed.

23

RĀJASTRĪVAŚYAKARAṆAṀ TRAYOVIṀŚATIKAṀ YANTRAM

ŚrīŚiva uvāca

1. *ataḥ param pravakṣyāmi rāja-strī-vaśyakārakam /*
yathāta iṣṭa-jñānena kāma-bāṇāhatā iva //
2. *patanti sahasā dṛṣṭyā māninyo mada-vihvalāḥ /*
rocanā-kuṅkumenaiva bhūrjapatre likhen naraḥ //
3. *karpūreṇa samaṁ yantraṁ jātikāṣṭhe vidhānataḥ /*
ṣaṭkoṇasya ca madhye tu tasya nāma pratiṣṭhitam //
4. *kroṁkāraṁ vilikhet koṇe madhye hrīṁ pūrvasaṁsthitam /*
tataḥ saṁveṣṭayet paścād vartulaṁ rekhayā śubham //

5. *dakṣiṇe tridalaṁ kuryād iśānyādi dalaṁ tathā /*
hrīṁkāra-dalamadhye tu krameṇa pratilekhayet //
6. *evaṁ likhitvā yantraṁ tu pūjayed bhaktibhāvataḥ /*
gandha-puṣpaistu naivedyaiḥ śuklāmbaradharas svayam //
7. *cintayet tāṁ striyaṁ rātrau yantrasya purutaḥ sthitām /*
evaṁ saptadinaṁ kṛtvā tadante brāhmaṇatrayam //
8. *bhojayed vividhair bhogair kāmākṣi prīyatām iti /*
svaśaktyā dakṣiṇāṁ dattvā bhojayet sādhakas striyam //
9. *trilohe veṣṭayed yantraṁ bāhumūle ca dhārayet /*
taṁ dṛṣṭvā rājaramaṇī kandarpajvarapīḍitā //
svayaṁ samprārthayen nityaṁ kā kathā itarastriyaḥ //

23

Subjugating the Women of Royal Family

Lord Śiva said

1-2 Now I shall tell you about a *yantra* that can subjugate even the queen. The proud ladies pierced by the arrows of the cupid, as it were, are subjugated even by a single glance of the lover.

3-9 For this purpose, the aspirant should draw a six-cornered *yantra* with the pen of *jāti* wood, and the ink prepared from the fluid of nutmeg, saffron and camphor. In the centre, he should write the name of the person to be subjugated with *hrīṁ* to the east. Then closing the *yantra* he should draw the three-cornered three petals in each side i.e. east, west, north and south with *kroṁ* in the middle preceded and followed by *hrīṁ* in each side. In this twelve-cornered *yantra*, *hrīṁ kroṁ hrīṁ* should be put serially. Dressed in white clothes he should worship the *yantra* with devotion with fragrant flowers and sweet offerings, and at night, he should think of the women as standing in front of the *yantra*. He should repeat the same for seven days and at the end shall feed three brahmins with various articles of food with the *mantra*, : *May Kāmākṣī be pleased*. He should give fee according to his

capacity and feed a woman. He should wrap the *yantra* in a three-layered piece of iron and wear the same on the arm. Not to speak of ordinary women, even the queen will suffer from the pangs of love at his sight.

24

SAUBHĀGYAJANAKAṀ CATURVIṀŚATITAMAM YANTRAM

Śrī Śiva uvāca

1. *ataḥ param pravakṣyāmi bījam ekaṁ mahāphalam /*
ya idaṁ dhārayen nityaṁ strīṇām priyataro bhavet //
2. *strī vai dhārayed bhaktyā sā saubhāgyavatī bhavet /*
saubhāgyavardhanaṁ bījaṁ nṛṇāṁ caiva viśeṣataḥ //
3. *etad bījākṣaraṁ gopyaṁ na deyaṁ yasya kasya cit /*
sakāraṁ ca hakāraṁ ca kakāraṁ ca likhet tataḥ //
4. *lakāraṁ ca dakāraṁ ca ikāraṁ ca pratiṣṭhitam /*
evaṁ krameṇa saṁyojyam akṣarāṇāṁ ca ṣaṭkakam //
5. *īkārasvarasaṁyuktaṁ bindunopari śobhitam /*
rocanākuṅkumāmbubhir bhūrjapatre likhen naraḥ //
6. *tridinaṁ pūjayitvā tu hemnā ca veṣṭayet tataḥ /*
puruṣo bāhumūle tu nārī gale atha kaṅkaṇe //
7. *dhārayedvījarājānaṁ sphuṭaṁ daurbhāgyanāśanam /*
mahāsaubhāgyajanakaṁ tacchivena prabhāṣitam //

24

Subjugating either sex

Lord Śiva said

1-2. Now I shall tell you about a *yantra* whereby a man can attract a woman. If a woman wears the *yantra* with faith and confidence she becomes blessed with good fortune. This mystic *yantra* brings good luck to all, especially to the male.

3-5. This six-syllabled *yantra* proceeds from top to bottom, with syllables serially arranged one after the other as *sīṁ, hiṁ, kīṁ, līṁ, diṁ, īṁ.*

6-7. The *yantra* should be drawn on the birch bark with the fluid of nutmeg, saffron, and worshipped for three days. Embossed in a golden amulet, it should be worne on the armpit by the male, on the neck or wrist by the female. The *yantra* brings good luck and destroys misforune coming from any quarter.

25

KĀMĀNALĀKHYAṀ PAÑCAVIṀŚATITAMAṀ YANTRAM

ŚrīŚiva uvāca

1. *athātaḥ sampravakṣyāmi yantraṁ saubhāgyadāyakam /*
strīṇāmeva samuddiṣṭaṁ yantraṁ kāmānalākhyakam //
2. *asyaiva dhāraṇādeva vandhyā garbhavatī bhavet /*
mṛtavatsā tathā nārī sādhayedyantramuttamam //
3. *dhṛtvā ca jāyate devi jīvavatsā na saṁśayaḥ /*
rocanākuṅkumenaiva bhūrjapatre likhennaraḥ //
4. *praṇavaṁ ca likhet pūrvaṁ hrīṁkāraṁ tadanantaram /*
tato ramaṇyā nāma hrīṁkārānte pratiṣṭhitam //
5. *uparyadho'pi vilikhet krauṁkāramekamekakam /*
tatastadveṣṭayetsamyagvartulaṁ śubharekhayā //
6. *tasyopari dalānyaṣṭau bījākṣarayutāni ca /*
hruṁkāraṁ tu caturdikṣu dalamadhye tu vinyaset //
7. *oṁkāraṃ ca tathā hrīṁ ca juṁkāraṁ ca tathaiva ca /*
hrīṁkāraṁ ca punarlekhyam evaṁ bījacatuṣṭayam //
8. *koṇe koṇe vilekhyaṁ ca pūjayec ca dina-trayam /*
bhojayed brāhmaṇaṁ caikaṁ lokeśaḥ prīyatām iti //
9. *paścāt tad veṣṭayed yantraṁ suvarṇena viśeṣataḥ /*
vartulaṁ ca maṇiṁ kṛtvā karamadhye ca dhārayet //
10. *dhāraṇāj jāyate devi saubhāgyam atulam bhavet /*
jīva-vatsā bhaven nūnaṁ vandhyātvaṁ ca praṇaśyati //
11. *kāmāgnyākhyaṁ mahāyantraṁ kathitaṁ brahmaṇā purā /*
na deyaṁ yasya kasyāpi sādhakena varānane //

25

Attaining fertility

Lord Śiva said

1-3. Now I shall tell you about a *yantra, Kāmānala* by name, that brings good fortune to the woman alone. By wearing the same a barren woman becomes fertile. A woman whose children die at the early age is blessed with children who attain longevity.

4-7. The *yantra* should be drawn with the fluid of nutmeg and saffron on the bark of the birch tree. In the centre, write the name of the person to be subjugated preceded by *Oṁ hrīm* and followed by *hrīṁ* alone. Write *krauṁ* above and *Krauṁ* below the name, close the *yantra* with a circle. Draw eight petals outside the circle, write *hruṁ* in the north-east, north-west, south-east and south-west petals, then *Oṁ hrīṁ, juṁ hrīṁ* in the east, west, north and south petals.

8-11. She should worship the *mantra* for three days, feed a br ahmin and recite the mantra : "May the lord of the universe be pleased." Emboss the *yantra* in gold and wear it on the middle finger. Thus she gets rid of her barrenness, attains fertility and is blessed with offsprings reaching prolonged age. O fair-faced lady, this *kāmānala yantra* has come out from the mouth of Brahmā. Its circulation is not open to all.

2. ĀKARSANĀDHIKĀRAH

1

MĀṆIBHADRAṀ PRATHAMAM YANTRAM

Śrīśivà uvāca

1. *athātaḥ sampravakṣyāmi yantraṁ cākarṣaṇābhidham /*
māṇibhadraṁ mahāyantraṁ camatkṛtikaraṁ param //
2. *na deyaṁ yasya kasyāpi gopanīyaṁ prayatnataḥ /*
bhūrjapatre samālekhyaṁ madhye gorocanādikaiḥ //
3. *ādyapaṅktau likhet prājñaḥ sakārān caturakṣarān /*
visargaiśca samāyuktān īkārānte pratiṣṭitān //

4. *paṅktau dvitīyake lekhyaḥ saḥ bījaṁ dvaya-saṁkhyakam /*
kroṁ hrīṁ kroṁ vilikhet tatra tṛtīyāyāṁ tu nāma ca //

5. *hrīṁ kroṁ hrīṁ kroṁ caturthyāṁ tu pañcamyāṁ ca tathaiva ca /*
tatas tad veṣṭayet samyag vartulaṁ vahnirekhayā //

6. *tataḥ sampūjya vidhivat sūtreṇa pariveṣṭayet /*
śarīrajodvartanasya mūrtiṁ kṛtvā tu mānavīm //

7. *yantraṁ nidhāya hṛdaye santapet khadirāgninā /*
dinatrayaṁ trisandhyaṁ ca japen mantraṁ tu vāgyataḥ //

8. *Oṁ devadattaṁ vegena ākarṣaya maṇibhadra svāhā //*

9. *evaṁ kṛte karṣati māṇibhadro*
deśāntarasthaṁ manujaṁ ca nūnam /
atyanta-dūrastham api krameṇa
tam ānayed yantravaro hi śīghram //

II. ATTRACTION

1

Lord Śiva said

1. Now I shall tell you about a *yantra* called attraction (ākarṣaṇa). This great *yantra* comes from the *yakṣa Maṇibhadra* and is the greatest of all wonder-workers.

2. This *yantra* should not be disclosed to everyone but be kept closely guarded and secret. It should be written on the birch-leaf with the fluid of nutmeg, etc.

3. The aspirant should write, in the first line, the syllable *saḥ* four times and ī once at the end.

4. In the second line, he should write *saḥ* twice, followed by *kroṁ hrīṁ kroṁ*. In the third line he should write the name of the person to be attracted.

5. In the fourth line *hrīṁ kroṁ hrīṁ kroṁ* and the same in the fifth line. The *yantra* should be closed by three circular lines.

6. He should worship the *yantra* in the prescribed manner and encircle the same with the thread, and make the image of the person out of the paste on his body and

7. place *yantra* on the navel, heating the same with the fire from the *Khadira* wood. For three days consecutively, he should repeat the following *mantra* :

8. ***Om Maṇibhadra, do thou attract Devadatta at full speed, homage to thee.***

9. By this process, *maṇibhadra* **surely** brings the person even from a distance.

2

MITRADARŚANAṀ DVITĪYAṀ YANTRAM

Śrī Śiva uvāca

1. *ataḥ paran pravakṣyāmi yantraṁ sādhaka-durlabham |*
śrīkhaṇḍenānāmikayā khara-raktena bhūrjake ||
2. *madhye nāma likhitvā tu vartulaṁ veṣṭayet tataḥ |*
caturdalaṁ tataḥ kuryād bījayuktaṁ manoharam ||
3. *hruṁkāraṁ dala-madhye tu ekaikaṁ vilikhet kramāt |*
mitraṁ dṛśyo bhavet tasya yantrarājaprabhāvataḥ ||
4. *evaṁ yantraṁ mahāgopyaṁ rakṣaṇīyam prayatnataḥ |*
na deyaṁ yasya kasyāpi yadicchet siddhim ātmanaḥ ||

2

Befriending a person

Lord Śiva said

1. Next I shall tell you about a *yantra* which is not easily accessible to the aspirant. He should draw this *yantra* on the leaf of a birch tree with the blood of an ass mixed with the fluid of sandal paste.

2. He should write the name of the person, put a circle around, draw four pericarps round the circle.

3. Put *hruṁ* in each of the four pericarps. By this process he will be able to see his friend. Such is the efficacy of this *yantra*.

4. This *yantra* is very confidential and should be guarded with care. It should not be entrusted to everyone or its efficacy will be lost.

3

TRAIPURAṀ TṚTĪYAṀ YANTRAM

Śrī Śiva uvāca

1. *athātaḥ sampravakṣyāmi yantraṁ traipurakam mahat |*
rocanāntrayuktena bhūrjapatre likhen naraḥ ||
2. *madhye nāma likhitvā tu hrīṁkārapuṭitaṁ priye |*
ṣaṭkoṇam vilikhet samyaṅ nāmagarbhamanoharam ||
3. *koṇe koṇe tu saukārān madhyato bindubhūṣitān |*
evaṁ yantraṁ tu sampūjya ghṛtamadhye vinikṣipet ||
4. *pratyaham pūjayen nityam prārthayet tripuraṁ puraḥ |*
ākarṣaya mahāvega Devadattaṁ mama priye ||
5. *evaṁ kṛte saptamehni ākarṣo jāyate dhruvam |*

3

Attraction

Lord Śiva said

1. I shall now tell you about a *yantra* called Traipura. Draw this *yantra* on the birch leaf with the nutmeg juice.

2. Write the name of the person in the centre, preceded and followed by *hrīm*. Draw six corners (four on sides, one in the east, and one in the west).

3. In each of the corners write *sauṁ*. Worship the *yantra*, then place it in ghee.

4-5. Worship the same on all days and beseech *Traipura* with the *mantra* : *O speediest one, O dear one attract N. N. for my sake*. Repeat the process for seven days. It will not fail to attract the person for him.

4

KĀMARĀJĀKHYAṀ CATURTHAṀ YANTRAM

Śrī Śiva uvāca

1. *athātaḥ sampravakṣyāmi kāmyākarṣaṇaṁ śubham |*
rahasyaṁ sarvayantrāṇāṁ kṣaṇāt siddhipradāyakam ||
2. *na deyaṁ yasya kasyāpi mantra-rājaṁ suduṣkaram |*
praṇavaṁ ca tathā hrīṁ klīm ādyapaṅktau likhen naraḥ ||
3. *tri svāheti tri svāheti tasyādho vilikhet kramāt |*
tasyādho vilikhen nāma ramaṇyāśca mahāmate ||
4. *trikoṇaṁ veṣṭayet paścāt bījān uparitaḥ priye |*
tataḥ sampūjya vidhivad gandhapuṣpādibhiḥ śubhaiḥ ||
5. *yāmamātreṇa sā nārī samāyāti na saṁśayaḥ |*
yantraṁ Śrīkāmarājākhyaṁ devānām api durlabham ||

4

Attraction

Lord Śiva said

1. I shall now tell you about a *yantra* that attracts women. This is the secret of secrets which yields immediate success.
2. This great *yantra*, difficult of performance, should not be made accessible to all.
   In the first line, write *Oṁ hrīṁ klīṁ*.
3. Below (in the second line) write *tri svāhā*. This should be repeated in the third line. In the fourth line, O wise one, he should write the name of the person to be attracted.
4. A triangle should be drawn to encirle the *yantra*. Worship the *yantra*, in the prescribed manner, with auspicious fragrant flowers, incense, etc.
5. Within the shortest possible time of a *prahara*, no doubt, the person thus sought is attracted. This *Kāmarāja yantra* is not easily accessible even to the gods.

5

MĀNINĪKARṢAṆAṀ PAÑCAMAṀ YANTRAM

Śrī Śiva uvāca

1. *ākarṣaṇaṁ nṛṇārīṇāṁ śṛṇu devi mahāphalam |*
   lākṣāraso haridrā ca mañjiṣṭhābhūrjapatrake ||
2. *lekhanīyaṁ prayatnena ekānte yantram uttamam |*
   madhye nāma likhitvā tu trikoṇam veṣṭayet tataḥ |
3. *tasyopari veṣṭayet paścād vartulaṁ yatnataḥ priye |*
   tasyopari svarā lekhyā akārādyāś ca ṣoḍaśa ||
4. *vartulaṁ veṣṭayet sarvaṁ rekhayā nātra saṁśayaḥ |*
   tasyaiva pādadhūlyāṁ tu prakuryāc chālabhiṁjikām ||
5. *tasyaiva yonau saṁkhipya yantra-rājaṁ tu pūjayet |*
   evaṃ kṛtena sākṛṣya samāyāti na saṁśayaḥ ||
6. *bahunā kimihoktena patinā saha mānayet |*
   yantra-rājaṁ mahāgopyaṁ deva-mātṛkasaṁjñakam ||

5

Attraction

Lord Śiva said

1. O Goddess, I shall tell you about another *yantra* on attraction. Draw a *yantra* on the leaf of a birch tree with the lac dye, fluids of madder and turmeric.
2. This best of the *yantras* should be drawn carefully. Write the name of the person in the centre of a triangle.
3. The triangle should be closed in by a circle. Write outside the circle, on all sides, the sixteen vowels beginning with *a*.
4. Then make an image of the person with the dust from his feet.
5. Put the *yantra* in the vagina of the image and worship the same. This will attract the person with certainty.
6. This *yantra* will effect conciliation between husband and wife if there be confrontation already. This *yantra* is called *devamātṛaka*. It should be kept very confidential.

3. STAMBHANĀDHIKĀRAḤ

1

ŚATRUMUKHASTAMBHANAM PRATHAMAM YANTRAM

Śrī Śiva uvāca

1. *śṛṇu devi mahāyantraṁ stambhanaṁ sarvavairiṇām* /
rocanābhūrjapatre ca saṁlekhyaṁ tu vicakṣaṇaiḥ //
2. *ṣaṭkoṣṭhakaṁ prakurvīta rekhādvitayakena hi* /
koṣṭhamadhye likhed bījam pratyekam ekakam priye //
3. *ukāraṁ ca makāraṁ ca lakāraṁ tadanantaram* /
vakāraṁ ca rakāraṁ ca yakāraṁ ca pratiṣṭhitam //
4. *ukārasvarasaṁyuktaṁ mastake rephabhūṣitam* /
bindumātrārdhasaṁyuktaṁ saṁyogaṁ varṇaṣaṭkakam //
5. *svaradvitīyasaṁyuktaṃ vindunā parikīrtitam* /
evaṁ saṁjātabījaṁ tu mukhastambhanasaṁjñakam //
6. *koṣṭhe koṣṭhe tu saṁlekhyam ekaikaṁ bījam uttamam* /
evaṁ bījāni saṁlekhya racya dvitayakena hi //
7. *bījopari gatā kṛtvā koṇadeśāc caturdiśam* /
bāhyarekhordhvādho lekhyās triśūlā mastakopari //
8. *sarvato rekhayā cānye triśūlān vilikhet kramāt* /
ukārabījān vilikhec cordhvaṁ madhye pi nāma ca //
9. *dakṣaṇasyāṁ tri bījāni tāvatsaṁkhyāni cottare* /
evaṁ bījāni saṁlekhya ukārasahitānī ca //
10. *Śrīsūryasaṁjñān suvilikhya paścāt*
sampūjya yantraṁ vidhivat prayatnāt /
japet sa mantram manasā suniścalaḥ //
11. *Oṁ hrīṁ stambhaya mukhaṁ stambhaya stambhaya*
ṭha ṭha ṭha svāhā /
aṣṭottaraśataṁ japtvā trisandhyaṁ tridinaṁ tataḥ //
12. *sampūjayed yantravaraṁ trisandhyaṁ*
pītaiḥ supuṣpaiḥ kanakāvadātaiḥ /
evaṁ kṛte śatrugatiṁ ca stambhayed
nṛṇāṁ mahāmūkam iti prajāyate //
grasto graheṇaiva ṛjur mahograḥ //

3: IMMOBILIZATION

1

Lord Śiva said

1-9. I shall now tell you about a *yantra* which can immobilize the enemy. The aspirant should write on the birch leaf with the fluid from the nutmeg tree. Draw a six dimensional quadrangular *yantra* with each dimension separated from the other by two longdrawn lines. Each dimension shall have, six syllables, viz, *uṁ, ma, la, ba, ra, ya* in the serial order. And outside the circle, the *yantra* shall have three ukāras on each side (thus 12 *ukāras* in all), four tridents, one in each corner, and seven tridents in the east and seven in the west.

0-11. After inscribing the twelve *ukāras* symbolical of twelve suns and with his mind steady and firm, he should worship the *yantra* in the prescribed manner, muttering the *mantra Oṁ, hrīṁ immobilize, immobilize, immobilize the mouth ṭha, ṭha, ṭha, svāhā.* He should repeat the *mantra* for one hundred eight times for three days at sunset, with yellow flowers as pure as gold.

12. Thus worshipping the *yantra* for three days at sunset he can immobilize the move of the enemy or make the people dumb.

2

YĀTRĀSTAMBHANAṀ DVITĪYAṀ YANTRAM

Śrī Śiva uvāca

1. *athātaḥ sampravakṣyāmi yantraṁ stambhanasundaram /*
   Śilāsampuṭake lekhyaṁ pītadravyeṇa śobhitaṁ //
2. *rocanā haritālaṁ ca haridrā ca manaśśilā /*
   kuṅkumena samāyuktaṁ pītadravyam pracakṣate //
3. *kumbhe mohe ca bījāni ekapaṅktau likhen naraḥ /*
   tasyādho vilikhen nāma mohaṁ cānte pratiṣṭhitam //
4. *tatastad veṣṭayet samyak catuṣkoṇam tu rekhayā /*
   koṇe koṇe triśūlāni madhye madhye tathaiva ca //

5. *evam aṣṭatriśūlāni kṛtvā yantropari sthitā /*
sampūjya pītakusumair yantra-rājaṁ suśobhitam /

6. *gandhadīpaiśca naivedyair nānābhakṣyasamanvitaiḥ /*
evaṁ sampūjayed yantraṁ bhumimadhye kṣipet tataḥ //

7. *mṛdāpūrya śubhe deśe yantrognyupuri yatnataḥ /*
gamane stambhayaty evaṁ nātra kāryā vicāraṇā //

8. *yantrāropitabhāṇḍo pi na yātyeva priye sadā /*

2

Immobilization

Lord Śiva said

1-2. I shall now tell you about a *yantra* which can immobilize a person completely. Draw a *yantra* on two slabs of stone with a yellow substance—a mixture of nutmeg, orpiment, turmeric, red arsenic and saffron.

3. Inscribe *Kumbhe mohe* in the first line, the name of the person in the second, followed by *mohe* in the third.

4. Encircle the same with lines drawn quadrangularly. Draw a trident, in each of the corners as well as in the centre on four sides, outside the circle.

5-8. Drawing eight tridents thus, worship the *yantra* with fragrant substances, earthen lamps and sweets of various kinds.

After completing the worship, put the *yantra* in the midst of the pit in an auspicious place, fill up the pit with clods of clay and kindle fire thereon. This will surely immobilize the person. The *yantra* is very effective. Even a vessel placed upon the *yantra* is immobilized.

3

PRATIVĀDIMUKHA-STAMBHANAṀ TṚTĪYAṀ YANTRAM

Śri Śiva uvāca

1. *athātaḥ sampravakṣyāmi yantraṁ stambhanasundaram /*
prativādimukhastambhaṁ khyātaṁ yantraṁ tu bhūtale //

2. *pītadravyeṇa saṁlekhyaṁ śilāsaṁyutamadhyataḥ |*
madhye nāma likhitvā tu trikoṇaṁ pariveṣṭayet ||

3. *tatas tad veṣṭayet samyag vartulaṁ rekhayā śubham |*
tasyopari dalāny aṣṭau laṁbījapariśobhite ||

4. *evaṁ cāṣṭadale lekhyaṁ pūjayed bhaktibhāvataḥ |*
pītavarṇaiśca kusumair dīpair naivedyam uttamaiḥ ||

5. *brāhmaṇam bhojayec caikam pāyasena guḍena ca |*
tato nikhanya bhūmau tu yantraṁ sampūjya sthāpayet ||

6. *vivāde vyavahāre ca śastre vāpi tathaiva ca |*
prativādimukhastambho jāyate nātra saṁśayaḥ ||

7. *karṇikāraṁ ca rurujaṁ dhattūraṁ khalu ketakī |*
campakaṁ pītakusumaṁ nāgakesaram eva ca ||

8. *grāhyāṇy etāni puṣpāṇi yathālābhaṁ varānane |*
anyāni pītavarṇāni na grāhyāṇi kadācana ||

9. *etad yantram mahādevi mukhastambhanakārakam |*
na deyaṁ yasya kasyāpi sugopyaṁ kathitam mayā ||

3

Immobilization

Lord Śiva said

1-4. Now I shall tell you about another *yantra*, most effective in immobilization, one that can immobilize the adversary in debate, etc.

Draw this *yantra* with a yellow fluid on the pair of pieces of stone (to be joined together, one upon the other), write the name of the person in the centre and put a triangle around. Draw eight pericarps round the circle, outside, with *laṁ* in each. Worship the same with yellow flowers, earthen lights and sweet articles of food.

5-6. Then feed a brahmin with milk-rice, mixed with sugar, worship the *yantra* and place the same in a pit. In contests of debate, law-suits, etc. the adversary's mouth is sealed thereby.

7-8. While worshipping the *yantra* he should use *Karṇīkāra, Ruruja Dhattūra, Ketaki,* yellow *Campaka* and *Nāgakesara.* O fair-faced lady, other than these yellow flowers are strictly prohibited.

9. O Goddess Supreme, this *yantra* makes the adversary altogether speechless. The *yantra* should be given to a very few and kept very confidential.

4

ŚATRUMUKHASTAMBHANAṀ CATURTHAṀ YANTRAM

Śri Śiva uvāca

1 *athātaḥ sampravakṣyāmi śatror vaktrasya stambhanam |*
yadā saṁjāyate vādaḥ śatruṇā saha suvrate ||

2. *tadā yantram prakurvīta śīghraṁ pratyakṣa-siddhidam |*
khārikāyāṁ tu saṁlekhya svacittodvegataḥ priye |

3. *madhye nāma likhitvā tu rātrau ca vidhivat priye |*
tasyopari sthitā rekhā vasusaṁkhyāṣṭa-diggatāḥ ||

4. *rekhānte ca* triśūlāni *likhed digaṣṭasu kramāt |*
tataḥ sampūjya vidhivat śvetapuṣpaiḥ phalaiḥ śubhaiḥ |

5. *gandhādyaiśca sanaivedyaiḥ śvetavastrair manoharaiḥ|*
brāhmaṇaṁ bhojayec caikaṁ śrī Śivaḥ prīyatām iti ||

6. *vivāde piśunatāyām mukhastambhaṁ karoty ayam |*

4

Immobilization

Lord Śiva said

1. Now I shall tell you how to make the opponent speechless. O lady of good vows, if there be a dispute with the opponent, he should make the following *yantra,* for the immediate achievement of his purpose.

2-3. The person who is much perturbed in the mind (by the behaviour of his adversary) shall write the opponent's

name with the chalk at night, in the prescribed manner. From that base he should draw eight lines pointing to the eight quarters serially and a trident at the end of each line.

4-6 He should worship the *yantra* in the prescribed manner with white flowers and auspicious fruits, with fragrant material like incense, etc, articles of food and pieces of fine white cloth. He should feed a brahmin, recite the *mantra* : *May lord Ś va be pleased with me.* In debates and slanderous allegations this *yantra* compels the opponent to hold back his tongue and not to harm the interests of the practitioner.

5

VAHNISTAMBHANAṀ PAÑCAMAṀ YANTRAM

Śrī Śiva uvāca

1. *ataḥ param pravakṣyāmi vahnistambhanam uttamam |*
divya-kāle prakurvanti yantarājaṁ suśobhitam ||

2. *pīta-dravyeṇa saṁlekhyaṁ bhūrjapatre manoharam |*
sādhya-nāma likhen madhye kroṁbījādyanta-sampuṭam ||

3. *tatas tad veṣṭayed devi catuṣkoṇaṁ tu rekhayā |*
tasyopari catuṣkoṇaṁ prakurvīta dvirekhayā ||

4. *Koṇāntarāle saṁlekhyaṁ lakāraṁ bindubhūṣitam |*
evaṁ catuṣṭayaṁ lekhyam akāraṁ bindubhūṣitam ||

5. *Koṇāntare pṛthag lekhyau triśūlau sarvataḥ priye |*
evaṁ madhya-triśūlāni vilikhya tat prapūjayet ||

6. *sampūjya brāhmaṇaṁ bhojyaṁ yantraṁ bhūmau vinikṣipet |*
vahamānodamārgeṇa madhye yantraṁ nidhāya ca |

7. *yāvat tadupari yāti udakaṁ vara-varṇini |*
tāvad agnimahāstambho jāyate nātra saṁśayaḥ ||

8. *divyaṁ stambhana nāmāgniyantraṁ devais tu pūjitam |*
na deyaṁ yasya kasyāpi yad icchet siddhim ātmanaḥ ||

5

Immobilizing fire

Lord Śiva said

1-5. Now I shall tell you about a *yantra* that immobilizes fire. Draw this *yantra* on the birch-leaf. Write the name of the accuser in the centre, accompanied by *kroṁ* in the beginning and at the end as well as above and below the name. Enclose the same with the quadrangular lines in duplicate and draw the trident on each of the four corners outside the lines, also in the middle, outside the outer lines in the east, west, north and south.

6-7. Worship the *yantra*, feed the brahmin, put the *yantra* on the ground, float the same on the stream. As soon as the *yantra* is sunk in the water, the fire loses its heat (and the person wins in the ordeal).

8. This *yantra* is named *stambhana*, for it helps the person to win in the Ordeal. It should not be given to everyone or its efficacy will be lost.

6

VAHNISTAMBHANAṀ ṢAṢṬHAṀ YANTRAM

Śrī Śiva uvāca

1. *śṛṇu devi pravakhyāmi yantraṁ vahni-nivāraṇam |*
yasmin gṛhe dhṛtaṁ yantraṁ na tatrāgnibhayam bhavet ||
2. *yasya haste sadā tiṣṭhed yantra-rājam manoharam |*
svapnepy agnibhayaṁ tasya kadācin nopajāyate ||
3. *balāt kālena kartavyam agninigrahaṇam priye |*
vidyamāne tadā yantram aṣṭagandhabalādhikam ||
4. *pāda-spṛṣṭo yathā sarpo daśaty eva na manyate |*
tathā stambho pi deveśi balātkāreṇa jāyate ||
5. *alpamṛtyuṁ yathā devi haret tu Vaidyako rasaḥ |*
tathā yantraṁ hi deveśi avāntarabhayaṁ haret ||
6. *Śrīkhaṇḍaṁ rocanair lekhyaṁ vidhivat bhūrjapatrake |*
evaṁ nāma likhen madhye vartulaṁ veṣṭayet tataḥ ||

7. *tasyopari caturdikṣu vakāraṁ vinduśobhitāṁ |*
etat sarvaṁ tu saṁveṣṭya catuṣkoṇaṁ tu rekhayā ||
8. *trilohair veṣṭhitaṁ kṛtvā bāhumūle galethavā |*
athavā gṛhamadhye tu kṣīramadhyethavā punaḥ ||
9 *sampūjayet nityam eva deva-devaṁ tu yantrakam |*
agniśakāśād abhayaṁ kvāpi bhītir na jāyate ||
brāhmaṇaṁ bhojayed ekaṁ yantra-rājaṁ ca pūjayet |

6

Immobilizing fire

Lord Śiva said

1. I shall now tell you, O Goddess, about a *yantra* that immobilizes fire and wards off danger from the house where the *yantra* is kept.
2. The person who holds this *yantra* by his hand need not suffer from the fear of fire even in dream.
3. Draw this *yantra* with the fluid of eight fragrant substances for the immobilization of fire, etc.

Just as a snake if pressed by the feet cannot but sting the the person indeed, so the immobilization of fire cannot but prove most effective, as a matter of course.

5. Just as the physician's medicine wards off untimely death, similarly, this *yantra* too removes the danger of accidental death.
6. Draw the *yantra* with the fluid of sandal and nutmeg trees on the birch leaf. Write your own name in the centre, closing the same with a circular line.

7-9. Draw *vaṁ* outside the circle in all the four quarters, encircle the *yantra* with quadrangular lines. Embossing the same with three pieces of iron-sheet, wear it on the arm-pit or on the neck ; or keep the same in the midst of house or put it in the milk and worship it on all days. The *yantra* wards off danger from fire or any other source.

He should feed the brahmin and worship the *yantra*.

7

YĀTRĀ-STAMBHANAṀ SAPTAMAṀ YANTRAM

Śrīśiva uvāca

1 *athātaḥ sampravakṣyāmi priyasya stambhanaṁ param |*
yadā kopi balād yāti vāritopi varānane ||

2 *tadā tatstambhanaṁ kuryād yantrarājaṁ śucismite |*
tathāpi gacchati yadi gatopi samāyāty asau |

3 *pītadravyeṇa sammadhye phalaka-kāṣṭha-sambhave |*
ṣaṭikayā likhed yantraṁ phalaka-kāṣṭha-sambhavam ||

4 *lakāra-garbha madhye tu sādhyanāma pratiṣṭhitam |*
tatas tad veṣṭayet samyak catuṣkoṇaṁ tu rekhayā ||

5 *tasyopari catuṣkoṇaṁ dvitīyaṃ vilikhed budhaḥ |*
koṇe dalākṛtiṁ kuryān madhyadeśe kvacit kvacit ||

6 *dalamadhye lakāraṁ tu bindu-yuktaṁ likhed budhaḥ |*
tataḥ sampūjya vidhivad yantrarājam manoharam ||

7 *adhomukhaṁ nibadhnīyāt phalakaṁ gṛhamadhyataḥ |*
yātrāstambho bhaved devi nātra kāryā vicāraṇā ||

7

Immobilization of journey

Lord Śiva said

1-7 I shall now tell you about a *yantra* that prevents the beloved person from going abroad. O lady of charming face and bright smile, if a person bent upon going abroad turns deaf to the entreaties of his beloved, then she should draw a *yantra* for his immobilization and put the same into practice.

In spite of that if he moves, he will come back soon. Draw the *yantra* with a yellow substance on a wooden plate. In the centre, write the name of the person to be immobilized and put *laṁ* just before and after the name and close the *yantra* with square lines. Hang the *yantra* with its face to the earth, on the middle wall of the house. This indeed immobilizes the journey of the beloved.

8

ŚATRUMUKHASTAMBHANAM AṢṬAMAM YANTRAM

Śrī Śiva uvāca

1 *athātaḥ saṁpravakṣyāmi vairivākstambhanam param |*
ṣaṭikayā susaṁlikhya śilāsampuṭamadhyataḥ ||

2 *hrīṁkāragarbha-madhye tu sādhyanāma pratiṣṭhitam |*
tatas tad veṣṭayet samyak catuṣkoṇaṁ tu rekhayā ||
tad upari catuṣkoṇaṁ dvitīyaṁ vilikhed budhaḥ |
koṇe koṇe triśūlāni caturdikṣu vilekhayet ||
sampūjya vidhivat paścāc chrīśivaḥ prīyatām iti |

8

Immobilizing the tongue of the enemy

Lord Śiva said

1-3 I shall now tell you about a *yantra* that immobilizes the enemy's tongue.

Draw the *yantra* on two pieces of slabs with a chalk. Write the name of the enemy in the centre with *hrīm* before and with *hrīm* after the name. Enclose the same with square lines. Draw square lines a second time at a distance from the inner square, make a trident in each of the four corners of the outer square.

He should worship the *yantra* in the prescribed way repeating the mantra : *May Lord Śiva be pleased.*

9

PIŚUNAGATI STAMBHANAṀ NAVAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi yantram piśunakam mahat |*
yadā rājakule devi piśunaḥ kopi jāyate ||

2 *tadā yantram prakurvīta camatkṛtikaram param |*
śatroḥ stambhayate vācaṁ gatim buddhiṁ varānane ||

3 *bhūrja-patre samālekhyaṁ śrīkhaṇḍena suśobhanam /*
kroṁkāraputitaṁ kāryam akṣaraṁ nāmasambhavam //
4 *hrīṁkāraputitam paścād dvitīyam akṣaram punaḥ /*
nāmākṣarāṇi yāvanti tāvanti puṭitāni ca /
5 *tatas tad veṣṭayet samyak catuṣkoṇaṁ tu rekhayā /*
koṇe koṇe dalaṁ kuryād dīrghabījena saṁyutam //
6 *yakāraṁ ca sakāraṁ ca rakāraṁ ca tathaiva ca /*
vakāraṁ ca rakāraṁ ca yakāraṁ tadanantaram //
7 *evaṁ krameṇa saṁyojyam akṣarāṇām tu ṣaṭkakam /*
akāra-svara-saṁyuktaṁ mastake repha-bhūṣitam //
8 *bindunā ca samāyuktaṁ vilikhed dalamadhyataḥ /*
evaṁ caturdalaṁ lekhyaṁ devi vai surapūjitam //
9 *dalāntarāle saṁlekhyaṁ kroṁ kṣaś caiva caturdiśi /*
evaṁ saṁlikhya yantraṁ tu pūjayed raktacandanaiḥ //
10 *raktapuṣpais tathā vastraiḥ svaraktena ca sudati /*
yathāśaktyā pradātavyā dakṣiṇā tāmra-sambhavā //
11 *brāhmaṇān bhojayet paścād vittaśāṭhya-vivarjitaḥ /*
tato nikhanya bhūmau tu madhye yantraṁ vinikṣipet /
12 *buddhibhraṁśaṁ gatibhraṁśam vāgbhraṁśaṁ ca varānane /*
piśunas tat kṣaṇād eva jāyate nātra saṁśayaḥ //

9

Immobilizing the Back-biter

Lord Śiva said

1-2 I shall now tell you about a *yantra* that immobilizes the movement of the back-biter.

O Goddess of charming face, when a back-biter exercises a hold over the king, one should draw this *yantra* as a counter measure, to effect immobilization of his activities.

3-11 Draw a *yantra* on the bark of the birch tree with the fluid of sandal paste. Put *krom* before and after the second syllable of the name; *hrīm* before and after the second syllable, *krom* before and after the third syllable and *hrīm* before and after the fourth syllable. Enclose the *yantra*, with

square lines. Then in long-drawn leaves in each corner of the square line write *yaṁ, saṁ, raṁ, vaṁ, raṁ, yaṁ.* Then facing the square line write *kroṁ kṣaḥ* in each side (east, west, north, south) of the square. Completing the *yantra* thus O lady of bright teeth, he should worship it with the fluid of red sandal paste, red flower, red clothes and with his own blood and copper coins as gifts, according to his capacity. He should feed the brahmins with a liberal heart. Digging the pit he should deposit the *yantra* therein.

12 O lady of pretty face, thus the backbiter is immobilized in all activities.

4. VIDVEṢAṆĀDHIKĀRAḤ

1

NARA-NĀRĪVIDVEṢAṆAṀ PRATHAMAṀ YANTRAM

ŚrīSiva uvāca

1 *śṛṇu devi pravakṣyāmi yantraṁ daurbhāgya-vardhanam |*
vivādo naranārīṇāṁ yena saṁjāyate sadā ||
2 *rocanā kuṅkumenaiva bhūrjapatre varānane |*
likhed yantram mahādevi nāmnā saubhāgya-nāśanam ||
3 *kuryāt tiryaggatāṁ rekhām pūrva-paścima-saṁsthitām |*
dīrgha-koṣṭhākṛtiṁ kuryād aṣṭasaṁkhyāṁ suśobhanām |
4 *tanmadhyoparibhāgena ekaikaṁ vilikhet kramāt |*
madhye nāmākṣaraṁ devi dvidvivāraṁ punaḥ punaḥ ||
5 *durbhāgāṁ ceti mantreṇa strīliṅge vidhivat punaḥ |*
punas tānyeva varṇāni koṣṭhaṁ yāvat samāpyate ||
6 *koṣṭhasya bāhye vilikhed adhopari viśeṣataḥ |*
ajitetyupari lekhyaṁ svāhāntam praṇavādikam ||
7 *aparājite adhobhāge svāhāntam praṇavādikam |*
evaṁ saṁlekhya yantraṁ ca gacchec caiva sarittaṭe ||
8 *ubhayoḥ kūlayor grāhyā mṛttikāmomanāḥ śubhāḥ |*
tathā gaṇādhipaṁ kṛtvā yantraṁ tasyodare kṣipet ||

9 *godugdhenāparāṁ kuryād gaṇanāthasya sundarīm /*
archayed vividhaiḥ puṣpair modakair bahudhā tathā //
10 *sampūjya bālakān bhakṣyaiḥ Gaṇeśapriyakāmayā /*
evaṁ sampūjya vidhivad deveśaṁ gaṇanāyakaṁ //
11 *śarāva-sampuṭe kṣiptvā sampuṭaṁ pūjitaṁ nyaset /*
daurbhāgyam atulaṁ tasya jāyatyeva aharniśam //
12 *puruṣo na sahet tāṁ tu svarūpāṁ vāpi suvṛtām /*
strīliṅge yojitaṁ yantraṁ nārī na sahate tu tam //
13 *dampatyor dveṣaṇaṁ devi rahasyaṁ paramaṁ sadā /*
nāstyatra samprayoktavyam mantram etan mama priye //
yasmai kasmai na dātavyaṁ viparītaṁ prajāyate //

4 DISSENTION

1

Creating Dissention

Lord Śiva said

1 O Goddess, I shall now tell you about a *yantra* that creates permanent dissention between men and women.

2 O lady of charming face, O Goddess Supreme, he should write this *yantra* the *Destroyer of Harmony* with the fluid of saffron and nutmeg on the bark on the birch tree.

3-8 Draw eight horizontal lines keeping distance from one another, from east to west. Enclose the same with double square lines on all sides. Write *durbhago bhava durbhago bhava* in the first line in nine-chambered *yantra* (The last syllable *va* will stand outside the outer circle). In the second line, in the third, fourth, fifth, sixth chambers write the name of the person to be estranged. The second line is repeated in the third line below. In the last line in the chamber write *durbhago bhava durbhago bhava* as in the first line. (Here too, the last syllable *va* will stand outside the outer circle). Outside the square in the east write *Oṁ Ajite svāhā.* Outside the square in the west, write Oṁ Aparājite svāhā. Thus the *yantra* being ready, he should repair to the river where out of the clay from

the bank he should make an image of *Gaṇapati* and put the *yantra* in the belly of the image.

9-10 Then he should make another image of *Gaṇapati* with the cream of milk and worship the same with flowers of different sorts and balls of sweets in large proportion.

10-11 Wishing to please Gaṇeśa he should feed children with sumptuous food. Thus having propitiated *Gaṇapati*, lord of *gaṇas*, he should put the image and the *yantra* in between the two pot-sherds. This performance brings an ever-green misfortune to the couple for ever.

12 Thus exorcised, the man would not endear woman, though she be very attractive or very faithful. Likewise woman would not compromise with man though he be soft and accommodating.

13 This *yantra* creates a lasting dissention between man and woman, is the secret of secrets, not transferrable to a common man or it will bring the contrary result.

2

ŚATRU-VIDVEṢAṆAṀ DVITĪYAM YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi śatru-vidveṣaṇaṁ param |*
mahādveṣaśca śatrūṇāṁ jāyate yantrataḥ priye ||
2 *vidveṣiraktayuktena lekhinyā kākapucchayā |*
śmaśānakarpaṭe lekhyam madhyadeśe tathaiva ca ||
3 *ajāraktena sammiśram muktaṁ naivedykam bhavet |*
hrīṁkāra-tritayaṁ lekhyam ekapaṅktau tataḥ param ||
4 *adhaḥ paṅktau tu tannāma vartulaṁ vahni-rekhayā |*
saṁveṣṭya vartulaṁ paścāc caturdalān prakalpayet ||
5 *dalamadhye tathā lekhyam pūrva-bījaṁ suśobhanam |*
balipuṣpaiḥ prapūjyātha yantraṁ rātrau varānane ||
6 *yoginiṁ bhojayeccaikāṁ guruṁ ca pūjayettataḥ |*
udvasecchivagehe tu sthāpyaṁ yantraṁ na saṁśayaḥ ||
7 *śmaśāne'py athavā sthāpyaṁ gṛhe naiva kadācana |*
śatrūṇāṁ jāyate dveṣaḥ yantrasyāsya prabhāvataḥ ||

8 *anenaiva vidhānena śatrūṇāṁ dveṣaṇaṁ bhavet /*
ekānte śmaśāne tu lokānte na kadācana //
śatruvidveṣaṇaṁ nāma mahāyantraṁ varānane /

2

Creating dissention in the ranks of the enemy

Lord Śiva said

1 I shall now tell you about a *yantra* that creates bitter dissention among the ranks of the enemy.

2 With the fluid of the enemy's blood and the pen of a crow's tail, draw a *yantra* in the centre of a piece of cloth from the coffin of a corpse.

3 Worship the *yantra* with the balls of sweets glued with the blood of a goat.

4-5 In the *yantra* write *hrīm* thrice in the centre in a single line, the name of the enemy just below in the second line. Encircle the same with the three circular lines. Draw four pericarps, one in each side of the circle and write *hrīm* thrice in one line and the name of the enemy in the second line, in each of the pericarps. Worship the *yantra*, at night, with flowers and other gifts of worship.

6-7 He should feed a female ascetic and worship the teacher, put the *yantra* in the temple of Śiva or in the cremation ground but not at home. Thus he can create dissention in the ranks of the enemy.

8 This excellent *yantra* which creates dissention should be laid in the cemetery or in a solitary place but not amid the crowd.

3

ŚATROR DAURBHĀGYAKARAṆAṀ TṚTĪYAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi śatror vidveṣaṇaṁ param /*
śmaśāna-karpaṭe lekhyaṁ lekhinyā kākapṛṣṭhayā //

2 *meṣasya rudhireṇaiva ghṛṣṭāṅgāraśmaśānajam /*
sādhyanāma likhitvā tu trikoṇaṁ veṣṭayet tataḥ //

3 *adhopari ca rephau dvau saṁlekhyau bhūtarātriṣu /*
tatas tad veṣṭayet samyak catuṣkoṇaṁ tu rekhayā //
4 *koṇe koṇe triśūlāni lekhanīyaṁ catuścatuḥ /*
caturdikṣu sammukhe lekhyaṁ caturdikṣu pariṣṭhitam //
5 *evaṁ saṁlekhayed yantraṁ sampūjya vidhivat punaḥ /*
saptāṅgulaṁ nikhanyātha pūrayed bhūmimadhyataḥ //
6 *yantraṃ tu teṣām mārgeṇa tatraiva ca vinikṣipet /*
parasparam mahādveṣo bandhūnāṁ hi prajāyate //
7 *pādād ya utpated yantram sopi daurbhāgyabhājanaḥ /*
jāyate nātra saṁdeho yantrarājaprasādataḥ //

3

Creating dissention

Lord Śiva said

1 I shall now tell you about a *yantra* that causes dissention in the rank of the enemy. Draw a *yantra* on a piece of cloth from the coffin of a corpse with the pen of a crow's tail.

2 With the blood of a ram mixed with the ashes from the cremation ground, write the name of the person in the centre and draw a triangular circle around.

3 Write *ra* above and below the circle and then draw an outer circle in quadrangular shape.

4 In each of the four corners he should draw four tridents, a set of two facing outward and another facing inward.

5-6 He should worship the *yantra* in the prescribed manner, then dig the earth as deep as seven fingers and bury the same under the ground, on the path traversed by the kins This creates dissention in the ranks of relatives.

4

SVĀMIBHṚTYAYOR VIDVEṢAṆAṀ CATURTHAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ śṛṇu vakṣyāmi vidveṣaṁ svāmibhṛtyayoḥ /*
vidveṣiraktamiśreṇa lekhinyā kāka-pṛṣṭayā //

2 *śmaśānavastre saṁlekhyaṁ caturdaśyām mahāniśi /*
sādhyanāma likhen madhye vartulaṁ veṣṭayet tataḥ //

3 *tasyādhaścordhvabhāge ca rakārāṇi trayaṁ trayam /*
yakārasampuṭe lekhyaṁ tiryagbhāge tu bījake //

4 *yakāram ca rakāraṁ ca visargāntam pratiṣṭhitam /*
etat survaṁ tu saṁveṣṭhya vartulaṁ rekhayā śubham //

5 *evaṁ yantraṁ susaṁlekhya teṣāṁ mārge nikhanya ca /*
jāyate mahān udvegaḥ svāmi-sevakayoḥ sadā //
yāvad yantraṁ tu bhūmiṣṭhaṁ tāvad dveṣaḥ prajāyate //

4

Creating dissention between the master and the servant

Lord Śiva said

1 I shall now tell you about a *yantra* that causes dissention between the master and the servant.

2 He should draw a *yantra* on a piece of cloth from the coffin of a corpse at night on the fourteenth day of the dark half of the month with the blood of the enemy, with the pen of the crow's tail. He should write the name of the person in the centre and close the same with a circle.

3-4 He should write *ra* thrice, above and below the circle, prefix and suffix the same with *yaḥ*, write *yaḥ raḥ* on the left as well as on the right side of the name outside the circle.

5 Writing the *yantra* in this manner, he should bury the same under the ground on the path traversed by the master and the servant. So long as the *yantra* remains buried under the ground there would last an estrangement between the two.

5

JAGADVIDVEṢAṆAṀ PAÑCAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *śṛṇu devi pravakṣyāmi jagad-dveṣakaram param /*
yantram bhayānakaṁ nāma daurbhāgyasya vivardhanam //

2 *kākolūkasya raktena sva-raktenāthavā punaḥ |*
daurbhāgya-lalanāyāśca lekhinyā kākapṛṣṭhayā ||
3 *vilekhayed bhūrjapatre madhye nāma niśi priye |*
kṛṣṇāṣṭamyāṁ caturdaśyāṁ likhed yantram manoharam|
4 *sādhyanāma likhen madhye vartulam pariveṣṭayet |*
tato ḍhakāraiḥ saṁveṣṭya śaṁkhair viṁśatibhis tathā ||
5 *tat sarvaṁ vartulaṁ veṣṭya 'durbhago bhava' veṣṭayet*
evaṁ yantram su saṁsthāpya tadgṛhe na tu madhyataḥ ||
6 *yāvad gṛhe sthitaṁ yantraṁ so'pi tasya gṛhe sadā |*
tāvad vidveṣaṇam teṣām jāyate nātra saṁśayaḥ ||
pūjākramaṁ tu pūrvoktaṁ yantre devi sadā nṛṇām ||

5

Causing dissention

Lord Śiva said

1 O dear, I shall now tell you about a *yantra* that causes dissention between man and man. This *yantra, bhayānaka* by name, inevitably brings misfortune to the enemy.

2-4 He should draw a *yantra*, with the blood of a crow and an owl or with the fluid of his own blood, with the pen of a crow's tail. He should write the name of the person at night, in the centre, on the leaf of a birch tree, on the eighth day of the dark fortnight of the month or on the fourteenth day of the same fortnight.

He should write the name of the person in the centre and draw a circle around. Then write *ḍha*, outside the circle, twenty in number. Then write *durbhago bhava* on all the four sides and encircle the same with a round circle. The *yantra* should be buried in the abode of the family but not in the centre of the abode. So long as the *yantra* remains buried in the abode, there is estrangement in the family. The method of worship in regard to the *yantra* is the same as prescribed before.

5. MĀRAṆĀDHIKĀRAḤ

1

ŚATRUMĀRAṆAM PRATHAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi yantraṁ śatrostu māraṇam |*
etad yantraṁ tu saṁlekhyaṁ kapāle tu narasya ca ||
2 *śmaśāne saṁghṛṣṭaṁ caiva dhattūrasya rasena ca |*
śmaśāne caiva saṁlekhyaṁ caturdaśyām mahāniśi ||
3 *vivastreṇa viśeṣeṇa ekāki yantram uttamam |*
madhye nāma likhitvā tu likhen namrātakopari ||
4 *adho maśliṣṭavarṇau ca vilikhya śaśakena tu |*
trikoṇaṁ veṣṭayet paścād dvirekhayā suśobhitam ||
5 *ūrdhvarekhā tu kartavyā sarvatrāpi varānane |*
śarāvasampuṭe kṛtvā yantraṁ śatru-gṛhe kṣipet ||
6 *balimāṁsopacāraiśca raktena ca viśeṣataḥ |*
evaṁ bījabaliṁ datvā ūrdhvānte jīvabindutaḥ ||

5. LIQUIDATION

Liquidating the Enemy

1

Lord Śiva said

1 I shall now tell you about a *yantra* which liquidates the enemy. This *yantra* should be written on the forehead of the image of the person.

2 This *yantra* should be drawn in the cemetery on the fourteenth of the dark half of the month at night with the fluid of the dhattūra plant.

3-4 The person drawing the *yantra* should not wear dress at the time, and should be all alone. He should write the name of the enemy on the leaf of *namrātaka* with the pen of the tail of the fox, prefix and suffix the name with *maśli* and encircle the *yantra* with two lines forming a triangle.

5-6 O lady of good face ! the front line of the *yantra* should be quite straight. He should place the *yantra* between two sherds of a pot and throw it in the house of the enemy after rendering devotional worship with the offerings of blood and other articles.

2

ŚATRUMĀRAṆAṀ DVITĪYAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi māraṇaṁ sarva-dehinām |*
rudhireṇa manuṣyasya śmaśāne vilikhen niśi ||
2 *viṣeṇa ca tathā lekhyaṁ karpaṭe tu śmaśānaje |*
sādhyanāma likhitvā tu huṁphaṭa-saṁyutena ca ||
3 *evaṁ trivāraṁ saṁlekhyaṁ tripaṅktau tu varānane |*
tatas tad veṣṭayet sarvaṁ vartulaṁ tu dvirekhayā ||
4 *rājikām pratimāṁ kuryāc chatroś caraṇa-pāṁsunā |*
hṛnmadhye yantrakaṁ kṣiptvā śanaiḥ sthāpyaṁ tu bhūtale ||
5 *śatroḥ krame krameṇaiva dāhaśokaḥ prajāyate |*
saptame divase mṛtyur jāyate nātra saṁśayaḥ ||
pūjā-kramaṁ tu pūrvoktaṁ sarvatrāpi ca māraṇe ||

2

Liquidating the Enmey

Lord Śiva said

1-2 I shall now proclaim about a *yantra* which can liquidate one and all.

Draw a *yantra* all alone by your self, at the dead of night, at the spot where the dead are cremated, on a piece of cloth from the coffin with the fluid of poison mixed with human blood. Write, in front, the name of the person to be liquidated prefixing and suffixing the same with human blood.

3 O goodfaced lady, he should repeat the same in the second as well as third line and enclose the *yantra* with a double circle.

4 He should make an image of the enemy with the dust from his feet, put the *yantra* upon the navel of the image and then place the image on the bare ground.

5 The enemy begins to suffer by and by from the scorch fever and dies on the seventh day without fail. The process of worship to be followed is the same as prescribed in the description of previous *yantra*.

3

ŚATRUMĀRAṆAṀ TṚTĪYAṀ YANTRAM

Śrīśiva uvāca

1 *athātaḥ sampravakṣyāmi yantraṁ śatru-vināśanam /*
māraṇam paśyāmi śatror mṛtyuṁ caiva tu nānyathā //

2 *vilikhya bhūrja-patre haritālena vidhānataḥ /*
sādhya-nāma likhen madhye lekhinyā kākapṛṣṭhayā //

3 *lekhane vidhirekaiva pūrvokta-māraṇe hi yaḥ /*
śata-vāraṁ kim uktena grantha-vistāra-kārakam //

4 *nāmādau tu hrīṁkāram madhyadeśe suśobhitam /*
evaṁ vilikhya saṁveṣṭya trikoṇaṁ yugma-rekhayā //

5 *koṇe koṇe triśūlāni vilikhyātha pra-pūjayet /*
pūjā-vidhis tu pūrvoktaḥ sarvatra māraṇe tathā //
manuṣya-nalikā-madhye yantraṁ paṭṭakṣaṇaṁ kṣipet //

3

Liquidating the Enemy

Lord Śiva said

1 I shall now tell you about a *yantra* that liquidates the enemy who cannot be liquidated otherwise.

2 Draw a *yantra* on the leaf of a birch tree, with the liquid of yellow orpiment in the prescribed manner. Write the name of the person to be liquidated with the pen of a crow's tail.

3-5 In drawing the *yantra* the process followed is the same as previously stated in the context of liquidating the enemy. The process need not be repeated here, for that would only tend to the enlargement of the book.

Put *hrīṁ* in the beginning of the name, encircle the same with a triangle, draw tridents in each of the three corners. Worship the *yantra* in the manner as prescribed previously in the context of liquidating the enemy.

4

ŚATRUMĀRAṆAṀ CATURTHAṀ YANTRAM

Śrīśiva uvāca

1 *athātaḥ saṁpravakṣyāmi māraṇaṁ dūra-deśajam |*
śmaśānāṅgārakaṁ ghṛṣṭvā preta-raktaṁ tathaiva ca ||

2 *viṣaṁ kapāla-sampuṭe lekhinyā kāka-pṛṣṭayā |*
sādhya-nāma likhen madhye hruṁkāra-puṭitaṁ śubhhe ||

3 *tatastaṁ veṣṭayet samyak catuṣkoṇaṁ tu rekhayā |*
caturdikṣu tu saṁlikhya huṁ phaṭ vadana-madhyataḥ |

4 *tat paścāt veṣṭayet sarvaṁ vartulaṁ ca dvi-rekhayā |*
hruṁkārair veṣṭayet paścāt sapta-viṁśati-saṁkhyakaiḥ ||

5 *tatas tu sampuṭe sthāpya pūjayitvā yathocitam |*
deśāntara-gatasyāpi śatrūṇāṁ jāyate jvaraḥ ||

6 *pratyahaṁ jālagāyantu stokaṁ stokaṁ tanūdari |*
dinair ekādaśair nityam jvālayan niśi sādhakaḥ ||

7 *tasminneva kṣaṇe śatror'maraṇaṁ jāyate priye |*

4

Liquidating the Enemy

Lord Śiva said

1-2 I shall now tell you about a *yantra* that can liquidate the enemy stationed even in distant lands.

Pounding a piece of charcoal from the pyre in the cemetery he should prepare an ink with the blood of the deceased mixed with poison in the sherd of a pot.

-7 He should write the name of the person to be liquidated with the pen of a crow's tail, prefix and sufix the same with *huṁ phaṭ*, enclosing it with a quadrangular circle.

Then write *huṁ phaṭ* again on all sides, enclose the same with a double circle. Write *hrīṁ* twenty seven times outside the circle and put the *yantra* in between two sherds of a vessel and worship the same in the prescribed manner as stated previously. The

aspirant should heat the *yantra* each night for eleven days. The process being continued, the enemy succumbs to death on the eleventh night.

5

ŚATRUMĀRAṆAṀ PAÑCAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ śṛṇu vakṣyāmi yantraṁ strīpuruṣāntakam /*
vibhītakasya patre tu bhasma caiva śmaśānajam //
2 *kratu-raktena saṁlekhyaṁ lekhinyā kākapṛṣṭhayā /*
sādhyanāma likhen madhye stambha-stambhasya sampuṭe //
3 *tatas trikoṇaṁ saṁlekhya pañcakoṇaṁ tatopari /*
manuṣya-nalike kṣiptvā dvārālindaṁ prapūjayet //
4 *tato bhavati sarogo rātrau mūrtasya vīkṣaṇāt /*
mriyate sapta-rātreṇa mokṣaḥ pūrvokta eva hi //

5

Liquidating the Enemy

Lord Śiva said

1 I shall now tell you about a *yantra* that can liquidate both men and women.

2-4 Prepare an ink with the ashes from the cemetery and the blood of one's own person and write in the centre the name of the person to be liquidated with the pen of a crow's tail, discribing *stambhaya, stambhaya* on all sides : Enclose the same with a triangle and encircle the triangle with penta-angular lines. Throw this *yantra* in the house of the enemy after worshipping the same in the prescribed manner. The person to be liquidated contracts trouble at the sight of the *yantra* and dies within a week.

6. UCCĀṬANĀDHIKĀRAḤ

1

ŚATROR UCCĀṬANAṀ PRATHAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *ataḥ param pravakṣyāmi uccāṭanaṁ tu dehinām /*
kākolūkasya raktena bhūrja-patre likhen naraḥ //

2 *sādhya-nāma likhitvā tu vartulaṁ veṣṭayet tataḥ |*
caturdalaṁ tataḥ kuryād rekhā-dvitaya-śobhitam ||
3 *dala-madhye yakāram tu visargāddviradhikṛtam |*
pūjākramastu pūrvokto dhyānaṁ caiva vicakṣaṇaiḥ ||
4 *pūrvavad bhakṣaṇārthaṁ ca śaṁkhasya śiṣṭamīritam*
deśaṁ saṁtyajya yātyeva mānuṣasya tu kā kathā ||

6. ERADICATION

1

Eradicating the Enemy

Lord Śiva said

1-4 I shall now tell you about a *yantra* that eradicates people.

He should draw a *yantra* on the leaf of a birch tree with the blood of a crow and an owl, write the name of a person to be eradicated and encircle the same with the double line. He should then draw four double-lined pericarps on each of the four sides of the circle and write *yaḥ* in each of the four pericarps. Worship and meditation should be conducted in the manner as stated before. The ashes of the conch-shell can serve as the substitute for the normal food.

By this process, any creature, not to speak of a human being, can be eradicated from home and made to wander from place to place.

2

ŚATROR UCCĀṬANAṀ DVITĪYAṀ YANTRAM

ŚrīŚiva uvāca

1 *ataḥ param pravakṣyāmi śatror uccāṭanam param |*
anāmikāyā raktena saṁlekhyam bhūrja-patrake ||
2 *varānane gaṇapatiṁ vilikhet praṇavādikam |*
ekapaṅktau tu hruṁkāraṁ gaṇapatiṁ tataḥ svāhā ||
3 *dvitīyāyāṁ sādhya-nāma vilikheta hruṁ sampuṭe |*
paṅktau tṛtīye hruṁ-gandhaṁ pīvāṁ-gandhaṁ svargatis-

4 *tatas tadveṣṭayet samyak catuṣ-koṇaṁ dvi-rekhayā |*
raktāmbara-dharo devo rakta-gandhānulepanaḥ ||
5 *Caturdaśyāṁ mahārātrau sādhakas tu likhet kramāt |*
pūjanaṁ rakta-kusumaiḥ rakta-gandhaiḥ phalaiḥ śubhaiḥ ||
6 *kumāribhojanaṁ rātrau yathāśaktyā tu dakṣiṇā ;*
dhyātvā devaṁ tato devi nyarṇārthaṁ ca sundari ||
7 *nīlāñjana-samābhāsaṁ jambūphalasannibhaṁ |*
deveśaṁ taṁ prapannosmyarīn gṛhītvābhyuccāṭaya ||
8 *evaṁ dhyātvā tato devam pūjayed vidhivat punaḥ |*
uccāṭanambhavec chatror evaṁ kṛte na saṁśayaḥ ||
9 *svayaṁ kṛtvā tu tadyantraṁ ghṛtocchiṣṭānnamiśritam |*
dīyate bhakṣaṇārthaṁ ca japaścaryo dine dine ||

2

Eradicating the Enemy

Lord Śiva said

1 I shall now tell you about a *yantra* for the eradication of the enemy. He should draw a *yantra* on the leaf of a birch tree with the blood of his ring-finger.

2-3 O good-faced lady, he should draw this *yantra* in the double-lined quadrangular shape, write *hruṁ Oṁ Gaṇapatiṁ svāhā* in the first line, the name of the person to be eradicated prefixed and suffixed by *hruṁ* in the second line, *hruṁ gandhaṁ pīvā gandhaṁ svāhā* in the third line.

4-5 Clad in red garments, besmeared with red sandal paste, the seeker should draw this *yantra* on the fourteenth day of the month at dead of night and worship the same with red flowers, fragrant fluid of red sandal accompanied by delightful fruits.

6-8 He should feed the maidens at night, give them coins as many in number as his means can afford, worship and meditate upon the deity in the prescribed manner as stated above, concentrating upon his form that is bluish like collyrium or reddish like the pomegranate fruit. He should worship the deity recit-

ing the formula *I resort to thee, lord of Gods, take hold of my enemies and eradicate them.* He should meditate upon the deity and worship him. He can eradicate the enemy in this way There is no doubt in this.

9 This *yantra* shall be worshipped with the offering of boiled rice sprinkled over with *ghee* while the recitation of formula continues till the end is achieved.

3

ŚATROR UCCĀṬANAṀ TṚTĪYAṀ YANTRAM

Śrī Śiva uvāca

1 *athātaḥ sampravakṣyāmi sadyocchāṭana-kārakam |*
viṣeṇa haritālena lekhinyā kāka-pṛṣṭhayā ||
2 *pūrvoktena vidhānena lekhyaṁ yantraṁ tu sūttamam |*
madhye nāma likhitvā tu kākavad vilikhet punaḥ ||
3 *pūjayellekhayec caiva pūrvokta-vidhinā tataḥ |*
tataścādhomukhaṁ kākaṁ lāpayitvā tu dakṣiṇam ||
4 *bhibhītakasya vṛkṣe tu bandhayet prayato niśi |*
evaṁ kṛte tṛtīyehni śatror uccāṭanaṁ bhavet ||
5 *nabhastraṁ na ca tat sthānam udviśas tāvarocate*(?) |
gṛhe tasya sukhaṁ nāsti viyoga upajāyate ||
6 *videśagamanaṁ tasya śaṁśayo naiva jñāyate |*
govindeti manaḥ-śilā-citrakasya rasena ca ||
śmaśāna-karpaṭe lekhyaṁ yantra-rājaṁ tu kākavat |

3

Eradicating the Enemy

Lord Śiva said

1-3 I shall now tell you about a *yantra* which can eradicate the enemy immediately.

He should draw a *yantra* with the liquid of a yellow orpiment mixed with poison, with the pen of a crow's tail in the prescribed way.

Draw a *yantra* in the shape of a crow; write the name of the person to be eradicated in the middle,

worship the *yantra* in the prescribed manner as stated before.

4-6a The seeker should tie the *yantra* to the myrobalan tree while the crow with its downward face is crowing aloud. The seeker should remain alert and watchful at night. Repeating the process for three nights and without any *mantra* in this case he can cause the eradication of the enemy who loses interest at home, is estranged from his people and wanders here and there.

6b-c Reciting the word 'Govinda', he should draw this efficacious *yantra* in the shape of a crow, with the fluid of red arsenic or with the painter's paint, on a piece of cloth torn from the dead man's coffin.

4
ŚATROR UCCĀṬANAṀ CATURTHAṀ YANTRAM

ŚrīŚiva uvāca

1 *ataḥ paraṁ pravakṣyāmi śatrūccāṭanakārakam /*
nīla-patra-rasenaiva lekhinyā kākapṛṣṭhayā //
2 *bhūrja-patre parikhipya vidhiḥ purvokta eva hi /*
madhye nāma likhitvā tu vartulaṁ veṣṭayet tataḥ //
3 *caturdalaṁ tataḥ kuryād bījayuktaṁ varānane /*
khauha khauhaṁ ca bījāni dala-madhye pṛthak-pṛthak //
4 *sampūjya vidhivat pūrvam paścān nikhanya pūrayet /*
adhomukhaṁ tu tad yantraṁ pūrvokta-vidhinā tataḥ //
5 *evaṁ kṛte saptamehni śatror ucchāṭanaṁ bhavet /*
anyathā bhrāmyate deśe tṛṇavat sarvabhūtale //

4
Eradicating the Enemy

Lord Śiva said

1-3 I shall now tell you about a *yantra* for eradicating the enemy.

Draw a *yantra* on the leaf of a birch tree with the fluid of a blue leaf by means of a pen made of a crow's tail. The rest of the process is the same as prescribed before.

Write the name of the person to be eradicated in the middle and encircle the same with a single line. Draw four pericarps outside the circle and write *khau khaṁ* in each of the pericarps.

4 Then worship the *yantra* in the prescribed manner, dig a pit, bury the *yantra* with the downward face and follow the rites as stated before.

5 The process shall be repeated for seven days when at the end of the period he shall find the enemy eradicated root and branch and made to wander here and there, being carried away like a blade of grass by the onrush of whirlwind.

5
ŚATROR UCCĀṬANAM PAÑCAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *śṛṇu devi pravakhyāmi lokoccāṭanakārakam |*
kṛṣṇakukuṭṭaraktena bhūrjapatre likhen naraḥ ||

2 *sādhya-nāma likhen madhye trikoṇaṁ veṣṭayet tataḥ |*
punas trikoṇaṁ saṁlekhyaṁ bīja-yuktaṁ varānane ||

3 *prathame vibhāge bījānāṁ hriṁkārāṇāṁ catuṣṭayam |*
evaṁ dvitīye tṛtīye ca vartulaṁ veṣṭayet tataḥ ||

4 *tanmadhyepi trayobhāge bījāṁstu pūrvavat priye |*
evaṁ kṛtvā śuno yāti tathā sā caiva gacchati |

5 *pūjāvidhis tu pūrvoktaḥ sarvatroccāṭane smṛtaḥ |*
uccāṭanam bhavet tasya kṣaṇād eva na saṁśayaḥ ||

5

Eradicating the Enemy

Lord Śiva said

1 Goddess, listen. I shall now tell you about a *yantra* that can eradicate all sorts of people.

Draw a *yantra* on the leaf of a birch tree with the blood of a black cock.

2-5 Draw a triangle, putting the name of the person to be eradicated in the centre. Then draw another triangle and put *hrīṁ* four times in number in the front line and four times on each side right and left, and similarly four number of times *hrīṁ* in the front line, four on each side, right and left, outside the inner triangle. Then enclose the *yantra* with a circle. He can eradicate even a dog, not to speak of the person he wishes to eradicate. The procedure of worship is the same as usual in eradication activities. The process of eradication works out rapidly and without any doubt.

6

ŚATROR UCCĀṬANAṀ ṢAṢṬHAṀ YANTRAM

Śrīśiva uvāca

1 *athātaḥ sampravakṣyāmi ucchāṭanakaraṁ paraṁ /*
kalakena likhed yantraṁ lekhinyā kākapṛṣṭhayā //

2 *madhye nāma likhitvā tu vartulaṁ veṣṭayet tataḥ /*
tataścāṣṭadalaṁ kuryād bīja-yuktam manoharam //

3 *khakāraṁ sa-visargāntaṁ hrīṁkāraṁ tadanantaram /*
evaṁ yantraṁ samālekhya pūjayitvā vidhānataḥ //

4 *nikhanya bhūmau sampūjya sarvatrāpi adhomukham /*
evaṁ kṛte tṛtīyehni rātrāvuccāṭanam bhavet /
ucchāṭanaṁ tu tatsthānād vāyuvacchalati priye //

6

Eradicating the Enemy

Lord Śiva said

1 I shall now tell you about another *yantra* that can eradicate the enemy.

Draw a *yantra* with the pen made of a crow's tail.

2-4 Write the name of the person to be eradicated in the centre, enclosing the same with a circle. Outside the circle, draw petals eight number of times, write *khaḥ hrīṁ* in each of the petals. Worship the *yantra* in the prescribed manner, dig a pit and bury the *yantra* with its face turned down to the earth. The aforesaid process works out eradication on the third night. The person thus thrown out moves like the wind from one place to another.

6. ŚĀNTYADHIKĀRAḤ

1

JVARA-VINĀŚANAṀ PRATHAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakhyāmi śāntyadhikāraṁ tacchṛṇu |*
tatrāpi śṛṇu bho devi yantraṁ jvara-vināśanam ||
2 *unmattasya rasair lekhyaṁ karpaṭe vai śmaśānake |*
kṛṣṇāṣṭamyāṁ caturdaśyāṁ śmaśāne vilikhet tataḥ ||
3 *catuṣpari catuṣkoṇaṁ yathā cāṣṭadalam bhavet |*
madhye nāma likhitvā tu rakārasya ca sampuṭe ||
4 *dala-madhye tu saṁlekhya rakāraṁ tu pṛthak pṛthak |*
evaṁ rephāśca sarvatra sthāpaniyāśca tatkramāt ||
5 *evaṁ kramena sampūjya balipuṣpair manoramaiḥ |*
tat kṣaṇād yāti tad devi bhṛśam pañcadaśāruṇam ||

6. PACIFICATION

1

Pacifying the Fever

Lord Śiva said

1 I shall now tell you how to bring about pacification

(when there is disquietude). Hear, O Goddess, about *a yantra that eradicates fever.*

2-3 Draw a *yantra* with straight lines on all sides and join them. Then draw a quadrangle upon this *yantra*, with eight petals. The *yantra* should be drawn with the liquid of *dhattūra* plant, on a piece of cloth from the dead man's coffin on the spot where the dead are cremated. This should be done either on the eighth or on the fourteenth day of the dark fortnight.

4 Write the name of the person in the centre with *raṁ* on each of the four sides and with *raṁ* in each of the eight petals.

5 Worship the *yantra* by offering lovely flowers collected for the purpose. The process lets even the deadly fever disappear immediately.

2

BĀLARAKṢĀKARAṀ DVITĪYAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi bālānāṁ śāntikārakam /*
yantraṁ rakṣākaraṁ śreṣṭhaṁ sarvopadravanāśanam //

2 *pūrvokta-vidhinā lekhyaṁ dravyaiḥ pūrvoditaiḥ kramāt /*
bhūrja-patre samālekhyam pūrvokta-vidhinā tataḥ //

3 *madhye nāma likhitvā tu vartulaṁ veṣṭayet kramāt /*
tataś cāṣṭadalaṁ kuryād bījayuktam manoharam //

4 *sakārān savisargāntān dalamadhye pṛthak pṛthak /*
sampūjya vidhivat paścād bāhumūle'thavā gale //

5 *dhārayed yantra-rājaṁ tu lohatritaya-veṣṭhitam /*
śākinī ḍākinī ghorā bāla-grahās tathā pare //
gacchanti bālakam muktvā yantrarājasya dhāraṇāt /

2

Protecting the Infant

Lord Śiva said

1 I shall now tell you about a *yantra* that protects the infants against all evil and ensures their safety, bringing about pacification and quietude.

2 Draw the *yantra* in the prescribed way on the leaf of a birch tree with the articles as stated before.

3-4 Write the name of the person in the middle, draw a circle around and the eight pericarps outside the circle and write *saḥ* in each of the eight pericarps.

Worship the *yantra* in the prescribed way, enclose the same in the three plates of gold, silver anh copper and wear the same on the armpit or in the neck.

5 The evil-doers, *Śākinī*, *dākinī* and *grahas* leave the infant as soon as he wears the amulet.

3

JVARA-VINĀŚANAṀ TṚTĪYAṀ YANTRAM

Śrīśiva uvāca

1 *athātaḥ sampravakhyāmi yantraṁ jvara-vināśanam |*
pūrvokta-vidhinā lekhyaṁ bhūrja-patre varānane ||

2 *madhye nāma likhitvā tu yakārasya ca sampuṭe |*
trikoṇaṁ veṣṭayitvā tu nyased bījāṁs tathopari ||

3 *yakārāḥ savisargāntās triṣu bhāgeṣu dvādaśa |*
catvāraśca catvāraśca trikoṇeṣu tathopari ||

4 *evaṁ saṁlikhya sampūjya badhnīyād dakṣiṇe kare |*
jvaraṁ bālasutā kāpi kanyārthaṁ dakṣiśāktukam ||
bālo vā yadi vā bṛddho jvarān muccyeta tatkṣaṇāt ||

3

Pacifying the Fever

Lord Śiva said

1 I shall now tell you about a *yantra* that pacifies the fever.

Draw the *yantra* on the leaf of a birch tree in the prescribed manner as stated before.

2-4 Write the name of the person in the centre with *yaḥ* on four sides, enclose the *yantra* with a triangle, write *yaḥ* four times in each side of the triangle, making the number twelve collectively. Worship the *yantra*, then make an amulet thereof and wear the same on the

right arm. Were he an infant or an aged person he is relieved of fever immediately.

4

JVARA-VINĀŚANAM CATURTHAM YANTRAM

ŚrīŚiva uvāca

1 *atha yantram pravakṣyāmi bālānāṁ jvara-śāntaye |*
pūrvokta-vidhinā lekhyaṁ dravyaiḥ pūrvoditaiḥ kramāt ||
2 *bhūrja-patre tu saṁlekhyaṁ pūjayitvā vidhānataḥ |*
madhye nāma likhitvā tu yakārasya ca sampuṭe ||
3 *vartulaṁ veṣṭayet paścāt tataś cāṣṭadalaṁ tathā |*
pratyekaṁ dala-madhye tu nakāraṁ bindhubhūṣitam ||
4 *dalāntareṣu hrīṁkārāṁścāṣṭau sarvatra vinyaset |*
evaṁ saṁlikhya sampūjya śītatoye vinikṣipet ||
5 *mucyate tridinād rogī jvarāviddho na saṁśayaḥ |*
uṣṇodakeṣu saṁyutya jvarād-bālo vimucyate ||
6 *hastamūle gale baddhvā jvaraṁ bāla-samudbhavam |*
nāśayed nātra saṁdehas tatkṣaṇād eva sundari ||

4

Pacifying the Fever

Lord Śiva said

1 I shall now tell you about a *yantra* that cools down the fever of the infants. Draw a *yantra* in the prescribed manner on the leaf of a birch tree with the articles as stated before.

2-3 In the centre write the name of the person to be relieved of the fever, put yaṁ on all sides of the name and enclose the same with a circle.

4-6 Draw eight petals outside the circle, put the name in each of the petals. Write *hrīṁ* at the top of each petal. After completing the *yantra* thus, worship the same, after worship, put it in the cool water. The patient recovers from fever at the expiry of three days. When the fever has subsided, place the *yantra* in hot waters. Were the infant to wear the *yantra* on the armpit or the neck, he gets rid of the fever immediately.

5

BĀLARAKṢĀKARAṀ PAÑCAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi bālānāṁ rakṣaṇam sadā |*
pūrvokta-vidhinā lekhyaṁ dravyaiḥ pūrvoditaiḥ śubhaiḥ ||
2 *sādhyanāma likhen madhye bhūrjapatre suśobhane |*
tatas tadveṣṭayet samyak catuṣkoṇaṁ dvirekhayā ||
3 *tasyopari catuṣkoṇaṁ triśūlān koṇato likhet |*
koṇāntare likhed bījān ḍhaṁkārān bindu-bhūṣitān ||
4 *uparyadhopyantarāle krīṁkāraṁ vilikhed budhaḥ |*
evaṁ vilikhya tad yantraṁ pūjayitvā vidhānataḥ ||
5 *triloka-veṣṭhitaṁ kṛtvā badhnīyāt kaṇṭha-madhyataḥ |*
navābhisarpikāḥ kecidrogāḥ śārīra-mānasāḥ ||
6 *irṣā kopas tathāśeṣadeśānāṁ santravat (?) punaḥ |*
na bādhante bālakasya bāladoṣāḥ kadācana ||

5

Protecting the Infant

Lord Śiva said

1 I shall now tell you about a *yantra* that protects the infants.

Draw the *yantra* in the prescribed manner with the kind of articles (ink, pen, etc.) as stated before.

2-4 Write the name of the person to be relieved of fever in the centre on the soft leaf of a birch tree. Enclose the *yantra* with a double-lined quadrangle. Outside the lines write *ḍhaṁ hrīṁ* four times on all sides, enclosing the same with another double-lined quadrangle, putting tridents in each corner of the same.

5-6 Writing the *yantra* in this manner, he should worship the same in the prescribed way, enclose the *yantra* in three coats of gold, silver and copper and wear the same on the neck. This *yantra* prevents all sorts of diseases. physical as well as mental, such as jealousy,

anger, etc. Through the efficacy of this *yantra* the infant does not incur any disease due to childhood.

6

NĀRĪDAURBHĀGYANĀŚANAM ṢAṢṬAM YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi yantraṁ daurbhāgyanāśanam |*
nārīṇāṁ ca viśeṣeṇa narāṇāṁ caiva sarvaśaḥ ||
2 *pūrvoktavidhinā lekhyaṁ dravyaiḥ pūrvoditaiḥ śubhe |*
sādhyanāma likhen madhye trikoṇaṁ ca dvirekhayā ||
3 *koṇe koṇe triśūlāni pūrvokta-vidhinā'rcayet |*
trilohair veṣṭhitaṁ kṛtvā bāhumūle gale'thavā ||
4 *trividhopadravaṁ hanti bandhyā garbhavatī bhavet |*
saubhāgyam atulaṁ devi nānyathā śaṁkaroditam ||

6

Averting ill luck to the Women

Lord Śiva said

1 I shall now tell you about a *yantra* that averts evil from the woman in particular and the man in general. Draw a *yantra* in the prescribed way by means of auspicious articles (ink, pen, etc.) as stated before.

2 Write the name of the person whose evil is to be averted in the centre of the double-lined triangle.

3-4 Draw a trident in each of the three corners and worship the *yantra* in the prescribed way as stated above. Enclose the *yantra* with three coats of gold, silver and copper and wear the same on the armpit or on the neck. This amulet destroys threefold evil. The barren woman becomes fertile and attains good luck. O Goddess, whatever I speak to you will never turn false.

7

GARBHARAKṢĀKARAM SAPTAMAM YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi garbha-rakṣākaraṁ param |*
gajasya tu made lekhyaṁ bhūrjapatre suśobhane ||

2 *gajasya tu madābhāve aṣṭagandhena vai likhet |*
madhye nāma likhitvā tu vartulaṁ tu dvirekhayā ||
3 *caturdalaṁ catuṣkoṇe bīja-yuktān manoharān |*
yakāraṁ ca rakāraṁ ca savisargān pṛthak pṛthak ||
4 *evaṁ yantraṁ likhitvā tu pūrvavat pūjayet tataḥ |*
kaṇṭhamadhye tu badhnīyāt sukhenaiva prasūyate ||

7
Protecting the Embryo

Lord Śiva said

1 I shall now tell you about a *yantra* that protects the embryo. Draw a *yantra* with the rut of an elephant on the soft leaf of a birch-tree.

2 If the rut be not available, the *yantra* may be drawn with the mixture of eight fragrant substances (*aṣṭagandha*).

3-4 Write the name of the lady in the centre, enclose the same with the double-lined circle. Draw pericarps in each of the four corners and write *yaḥ*, *raḥ* in each. Then worship the *yantra* in the prescribed manner as stated before. Tie *yantra* to the neck. Thus the pregnant woman gives birth to the child comfortably.

8
GARBHA-RAKṢĀKARAM AṢṬAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi antarvatnī-surakṣaṇam |*
yantrarājam mahādevi bhūta-preta-vināśanam ||
2 *pūrvokta-vidhinā lekhyaṁ dravyaiḥ pūrvoditaiḥ kramāt |*
bhūrja-patre sādhyanāma madhya-deśe vicakṣaṇaḥ ;
3 *praṇavaṁ ca tathā hrīṁ ca dīrghaṁ saṁveṣṭayet tataḥ |*
uparyadhas trīṇi trīṇi koṇeṣvekaika-karṇikām ||
4 *hrīṁ ca kṣuś ca tathā hrīṁ ca koṇe koṣṭhe tato likhet |*
kreṁkāraṁ ca tathā hrīṁ ca śeṣe dala-gate nyaset |

5 *evaṁ saṁlikhya sampūjya lohatritaya-veṣṭitam /*
antarvatnyāḥ kaṇṭhadeśe dhārayed yantram uttamam //
yoniśūlaṁ śiraśśūlaṁ bhūta-doṣa-vināśanam //

8

Guarding the Pregnant Woman

Lord Śiva said

1 I shall now tell you about a *yantra* that protects a pregnant woman. O Goddess, this meaningful *yantra* scares away the evil spirits of one's deceased ancestors or manes.

1-4 Draw this *yantra* on the leaf of a birch tree, in the manner as described above, with the articles, ink, pen etc. as stated before. Write the name of the person to be guarded against evil, in the centre, prefixed and suffixed with *Oṁ hrīṁ* on both ends. Enclose the *yantra* with the long-drawn straight lines. Draw eight petals one on each side right and left and three on each side—upper and lower. Put *hrīṁ kṣuṁ hrīṁ* in each leaf to the right and left and *kroṁ krīṁ* in each of the six petals in front—upper and lower.

5 Worship the *yantra*, enclose the same in the amulet of gold, silver and copper and wear the same round the neck. The *yantra* prevents pain in the vaginal passage, also in the head and wards off danger to the embryo accruing from the evil spirits and the manes.

9

JVARA-VINĀŚANAṀ NAVAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *ataḥ param pravakṣyāmi tryāhikaṁ jvara-nāśanam /*
dravyaiḥ pūrvoditair lekhyaṁ bhūrja-patre varānane/
2 *madhye nāma likhitvā tu trikoṇam pariveṣṭayet /*
sampūjya vidhivat pūrvam badhnīyād dakṣiṇe kare /
3 *dhāraṇād eva naśyanti yathā sūryodaye tamaḥ //*

9

Preventing the Tertian Fever

Lord Śiva said

1 I shall now tell you about a *yantra* that can alleviate the tertian fever.

Draw a *yantra* with the prescribed articles as stated before, on the leaf of a birch tree, O good-faced lady.

2-4 Write the name of the person in the centre and enclose the *yantra* with a triangle. Worship the same in the prescribed manner and wear it on the right hand. As he wears the amulet, the evil spirits that had come to cause suffering disappear at once as darkness disappears at the rise of the sun.

10

SARVARAKṢĀKARAṀ DAŚAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi sarva-rakṣākaraṁ param /*
chalachidraharaṁ nāma sarvatobhadrasaṁjñakam //
2 *pañca ūrdhvagatāḥ rekhāḥ pañca tiryaṅmukhāstathā /*
yathā saṁjāyate yantraṁ koṣṭhaka-ṣoḍaśātmakam //
3 *koṣṭhe koṣṭhe svarāḥ lekhyā akārādyāśca ṣoḍaśa /*
bhūrjapatre samālekhyaṁ mṛga-nābhijacandanaiḥ //
4 *bhaume sampūjya vidhivat puṣpairdhūpaiśca candanaiḥ /*
vividhaiścopacāraiśca vipraiḥ sampūjitais tathā //
5 *tad yantraṁ vidhivat pūjya trilohair veṣṭayet tataḥ /*
manuṣyān brāhmaṇān dṛṣṭvā dhārayed dakṣiṇe kare //
sarve vighnāḥ kṣayaṁ yānti mantrarājaprasādataḥ //

10

Protection from Evil Spirits

Lord Śiva said

1 I shall now tell you about a *yantra* which protects from all sorts of dangers, wards off deception and calamity.

2-4 Draw five horizontal and five vertical lines, thus making sixteen abodes and write sixteen vowels, one in each abode, on the leaf of a birch tree with the fluid prepared by the mixture of sandal and musk. Worship the same on the day of Mar (Tuesday) in the manner prescribed in the śāstras, with flowers, incense, sandal and other articles of worship and then feed the Brahmins.

5 Thus worshipping the *yantra* in the manner prescribed above he should enclose the *yantra* in the amulet of gold, silver and copper and wear the same on the right arm. All obstacles disappear bv the grace of this *yantra-rāja*.

11
BHŪTĀPASMĀRANĀŚANAM EKĀDAŚAṀ YANTRAM

Śrīśiva uvāca

1 *athātaḥ sampravakṣyāmi bhūtāpasmāranāśanam |*
śākinībhūtavaitālā gṛhītvā yānti mānuṣam ||
2 *tathā tanmocanārthāya yantraṁ kuryān manoharam |*
dravyair pūrvoditair lekhyaṁ pūrvokta-vidhinā tataḥ ||
3 *madhye nāma likhitvā tu bhūrjapatre varānane |*
vartulaṁ veṣṭhayec caiva tasyoparidalāṣṭakam ||
4 *hrīṁkāraṁ dalamadhye tu pratyekaṁ vilikhet kramāt |*
evaṁ saṁlekhya sampūjya lohatritayaveṣṭhitam ||
5 *suvarṇaṁ rajataṁ tāmraṁ trilohaṁ parikīrtitam |*
evaṁ sarvatra vijñeyam asmin kalpavare śubhe ||
6 *bālakasya gale baddhvā yantraṁ tripurabhairavam |*
mucyate bālarogaiścāpasmārādyair varānane ||

11
For Destroying Evil Spirits

Lord Śiva said

1 I shall now tell you about a *yantra* that wards of evil spirits—*Śākinī*, *ḍākinī*, *bhūtas* and *vaitālas* who catch hold of a person and carry him away.

2 In order to obtain release from the hold of these evil spirits he should draw a *yantra* with the articles as stated previously in the manner prescribed in the *śāstras.*

3-6 Write the name of the person in the centre on the leaf of a birch tree, O good-faced lady, enclosing the *yantra* with a circle. Then draw eight pericarps outside the circle, three above, three below, one on each side and write *hrīṁ* in each of the eight pericarps. Worship and enclose the same in the three-coated amulet. This *yantra* named *Tripura-Bhairava* should be worne round the neck by the child. The *yantra* relieves him of dangers accruing from evil spirits.

12

SARPARAKṢĀKARAṀ DVĀDAŚAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi sarpādibhyaḥ surakṣaṇam |*
sarpāṇāṁ stambhanārthāya yantraṁ garuḍabhāṣitam ||
2 *pūrvokta-vidhinā lekhyaṁ pūjayitvā vidhānataḥ |*
madhye nāma likhitvā tu vartulaṁ veṣṭayet tataḥ ||
3 *tataścāṣṭadalaṁ kuryād bījayuktaṁ manoharam |*
haṁsaḥ haṁsaḥ pṛthak lekhyo dalaiścāṣṭau ca pūrvataḥ ||
4 *trilohair veṣṭitaṁ kṛtvā bāhumūle ca dhārayet |*
naśyanti darśanāt tasya daṇḍaśūkāś caturdiśam ||
5 *pramādāt patatyevādau stambhayitvā na saṁśayaḥ |*
uta dṛṣṭapramādena vidhinaivādhigacchati ||

12

Protecting from Snakes

Lord Śiva said

I shall now tell you about a *yantra* that protects from poisonous creatures—snakes, etc. This *yantra* has been revealed by Garuḍa for the immobilization of snakes or for making their poisonous stings ineffective.

2 Draw this *yantra* in the manner as stated previously. Worship the same in the prescribed way. Write the name of the person in the centre and encircle the same.

3 Draw eight pericarps outside the circle and write *haṁ saḥ* separately in each pericarp.

4 Enclose the *yantra* with three coatings, of gold, silver and copper and wear the same on the armpit. At the very sight of this *yantra*, the evil spirits disappear in all sides.

5 In the immobilization process, he should be very careful. At every step in the performance, he should remain cautious, vigilant and alert.

13

ŚĀKINĪ-ḌĀKINĪ-RAKṢĀKARAṀ TRAYODAŚAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi śākinīḍākinyantakam |*
bhūta-preta-piśācādyair vaitālair brahma-rākṣasaiḥ ||

2 *yadā grasto naraḥ kopi nārī vā bālako'thavā |*
tadā yantraṁ prakurvita trāsārtham bhūtarakṣasām ||

3 *nalikāyāṁ susaṁlekhyaṁ karpaṭe na tu bhūtale |*
catasras tiryagā rekhāḥ pañca ūrdhvagatās tathā ||

4 *evaṁ sañjāyate yantraṁ koṣṭhair dvādaśasammitaiḥ |*
hrīṁkāram pratikoṣṭheṣu vilikhya samprapūjayet ||

5 *baliṁ puṣpopahāraiśca dhūpadīpādibhis tathā |*
madirānalairohamānaṁ vaiṣamyaṁ nādhigacchati ||

13

Protecting from Evil Spirits

Lord Śiva said

1-2 I shall now tell you about a *yantra* that destroys evil spirits—*Śākinī*, *Ḍākinī*, etc. If a person—man, woman,

boy or girl—is overcome by *Bhūtas*, *Pretas*, *Piśācas*, *Vetālas* or *Brahmarākṣasas*, he should make a *yantra* to scare away these evil spirits.

3-4 Draw this *yantra* on a piece of cloth spread over a board but not on the ground. Draw four lines vertically and four horizontally making eight abodes thereby, write *hrīṁ* in each abode and worship the same.

5 Offer presents (*bali*), flowers, incense, burning candles and drink. Worshipped in this way, the *yantra* never fails in its aim.

14

JVARAVINĀŚANAṀ CATURDAŚAṀ YANTRAM

Śrīśiva uvāca

1 *athātaḥ sampravakṣyāmi yantraṁ jvara-vināśanam |*
niśācararasenaiva likhet tāmbūlapatrake ||

2 *madhye nāma likhitvā tu kromkāraścatussampuṭe |*
vartulaṁ veṣṭayet sarvaṁ ṣaṭkoṇaṁ tu tato likhet ||

3 *koṇopariṣṭād hrīṁkāraṁ koṇamadhye ca oṁkārakam |*
kaṇṭakena likhitvā tu tāmbūlādibhir bhakṣayet ||

4 *yantrasya bhakṣaṇād eva jvaro yāti na saṁśayaḥ ||*
haridrātaruvikhyāto guptanāmo niśācaraḥ ||

14

Allaying the Fever

Lord Śiva said

1 I shall now tell you about a *yantra* that destroys fever. Draw this *yantra* with the fluid of *haridrā*[1] wood, on the betel-leaf.

2-3 Write the name of the person to be cured of fever, in the centre, putting *kroṁ* on all sides. Enclose the *yantra* with a circle. Draw six-cornered lines outside the circle. Put *Oṁ* in each corner and *hrīṁ* above each

1 The word *Niśācara* is used for *haridrā* (yellow orpiment) throughout this *Kalpa*.

corner. Use thorn in writing the syllables of the *yantra* and consume the same together with the betel-leaf.

4 The fever disappears as soon as the *yantra* is consumed.

15

MAHĀRAKṢĀKARAM PAÑCADAŚAM YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi yantrarājaṁ varānane |*
bālastripuruṣāṇāṁ ca mahārakṣākaraṁ param ||

2 *kāṁsyapātradhṛtaṁ lekhyaṁ sutithau śobhane dine |*
rocanākuṁkumenaiva karpūreṇa viśeṣataḥ ||

3 *mṛganābhijasaṁyuktair jātikāṣṭhena saṁlikhet |*
aṣṭa ūrdhvagatā rekhāstīryaṅ gajamitās tathā ||

4 *evam ekona-pañcāśat koṣṭhāḥ ṣoḍaśa rekhayā |*
evaṁ saṁlikhya śūlāni pratirekhaṁ ca koṇake ||

5 *pratirekhordhvanyūnaṁ ca caturdikṣu kramāl likhet |*
koṣṭhe koṣṭhe svarā lekhyās tatas tu vyañjanāḥ kramāt ||

6 *uparyadhas tu kroṁkārān ṣaṣṭhaṁ ṣaṣṭhaṁ tu saṁlikhet |*
evaṁ yantraṁ likhitvā tu pūjayed bhaktibhāvataḥ ||

7 *puṇḍarīkaiḥ sitāmbhojaiḥ śatapatrair manoharaiḥ |*
mālatyādibhiḥ kusumaiḥ kamalinyādikais tathā ||

8 *bakulaiś ca yathālābhaiḥ puṣpaiḥ kālodbhavaiḥ śubhaiḥ |*
sugandhai raktavarṇaiś ca phalaiḥ kālodbhavaiḥ śubhaiḥ ||

9 *bhaktibhāvena sampūjya naivedyaṁ vidhivat priye |*
japet saptaśatīstotraṁ tajjapas tu dina-trayam ||

10 *śarkarā-pāyasenaiva yathoktena ghṛtena ca |*
tridinam bhūmi śayanam pūjanaṁ gandharocanam ||

11 *uddhṛtya guṭikāṁ kṛtvā trilohair veṣṭayet tataḥ |*
tanmukhaṁ tu ca niṣṣiñcya pānīyena varānane ||

12 *parasparam bhavet kṣobho vidyayā yoniyogataḥ |*
ghorikāṁ dhārayec caiva bāhumūle gale'thavā ||

13 *dhāraṇāt tasya yantrasya upasargaḥ praṇaśyati |*
alakṣmīḥ kaśmalaṁ caiva daurbhāgyaṁ ca viśeṣataḥ ||

14 *yatpareṇa kṛtaṁ kiñcit tatsarvaṁ ca praṇaśyati |*
śāntikam pauṣṭikaṁ caiva devānām api durlabham ||
padmaṁ ca yantrarājākhyaṁ sarva-sampattikārakam ||

15

Protecting from Danger

Lord Śiva said

1 O lady of charming face, I shall now tell you about a *yantra* that offers protection to men, women and children.

2-3 The *yantra* should be drawn in a vessel of bell-metal, on an auspicious day with the fluid of camphor, saffron and yellow pigment mixed with musk by means of a pen made of nutmeg wood, in crosswise, eight vertical lines, thus making the number sixteen.

4 The sixteen lines will make forty nine abodes. Draw tridents in each of the corners of the outer line.

5 Write vowels serially beginning with *a* in the horizontal-vertical order and then consonants in the same serial order.

6-8 Write six times *kraum* outside of each line above and below. Worship the *yantra* with full devotion with the presents of white lotuses, flowers of Mālatī and Bakula trees and also with fragrant and red blossoms.

9 Worship the *yantra* with devotion and with gifts as prescribed in the *Kalpa*sūtras, reciting the Saptaśatī stotra for three days regularly.

10 Feed the Brahmins with the rice cooked in the milk and mixed with sugar and ghī; sleep on the ground for

three nights and worship the *yantra* with fragrant articles including the nutmeg.

11 Make an amulet with the coating of gold, silver and copper and sprinkle the *yantra* with the drops of water, O lady of lovely face.

12-14 Wear the amulet on the arm-pit or round the neck. All sorts of trouble, by doing so, disappear in a moment, so do the misfortunes, nervousness and wretchedness. Moreover, if an enemy has invoked an imprecation, it does not produce the evil effect.

This great *yantra* produces peace, joy and all-round prosperity.

16

CAURA-NIVĀRAṆAṀ ṢOḌAŚAṀ YANTRAM

ŚrīŚiva uvāca

1 *śṛṇu devi pravakṣyāmi yantraṁ cauranivāraṇam |*
lekhane vidhiḥ pūrvoktā dravyaiḥ pūrvoditaiḥ śubhe ||

2 *sarva-śāntikare devi vidhir anyo vipadyate |*
hrīṁgarbhamadhye yantre tu sādhya nāma pratiṣṭhitam ||

3 *akāra-svara-saṁyuktaṁ śāntibījamanoharam |*
tatpārśve caiva saṁlekhyaṁ dvitīyaṁ yantram uttamam ||

4 *tatas tu veṣṭayet sarvaṁ catuṣkoṇaṁ dvirekhayā |*
trilohair veṣṭitaṁ kṛtvā bāhumūle ca dhārayet ||
sarpa-vyāghra-bhayaṁ nāsti cauraśatrubhayaṁ tathā |
vividhopadravān hanti nātra kāryā vicāraṇā ||

16

Warding off the Thief

Lord Śiva said

1 Hear, O Goddess, I shall tell you about a *yantra* that wards off a thief.

Draw a *yantra* with the articles as prescribed above, O Goddess that producest peace in the world.

2-4 In the centre write the name of the person for whom the peace is sought. Prefix and suffix *hrīṁ* to the name. Enclose the *yantra* with the double-lined quadrangle and put the same in the three coats of gold, silver and copper and wear the same on the arm-pit (or on the neck). The *yantra* wards off all danger emanating from snakes, ferocious animals, thieves, enemies, etc. No doubt should be entertained in this matter.

17

VANDĪMOKṢAṀ SAPTADAŚAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakhyāmi vandimokṣaṁ manoharam |*
yantrasya dhāraṇād eva mucyate nātra saṁśayaḥ ||
2 *yadā cet kopi sambaddho yadīcchen muktim ātmanaḥ |*
tadā yantraṁ prakurvīta tatkṣaṇān muktidāyakam ||
3 *karpūraṁ kuṅkumenaiva bhūrjapatre suvistṛte |*
madhye nāma likhitvā tu hrīṁkāraṁ tadanantaram ||
4 *vartulaṁ veṣṭayeccaiva dvirekhayā suśobhitam |*
māṁ mocayati sarvatra caturdikṣu prakalpayet ||
5 *Catuṣkoṇaṁ tu saṁveṣṭya rekhātritayakena tu |*
pūjanīyaṁ prayatnena gandha-puṣpaiḥ phalaiḥ śubhaiḥ ||
6 *trilohair veṣṭitaṁ kṛtvā bāhumūle gale'thavā |*
dhāraṇāt tatkṣaṇān muktir jāyate nātra saṁśayaḥ ||

17

Effecting Freedom from Captivity

Lord Śiva said

1 I shall now tell you about a *yantra* that causes freedom from captivity. As soon as he wears the *yantra* he is released.

2 If a person put behind the bar desires to be released, he should draw this *yantra* and act in the prescribed way and get himself free.

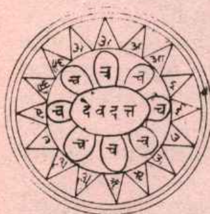
3-6 Draw this *yantra* on a wide leaf of birch. Write the name in the centre with *hrīṁ* suffixed and enclose the same with a double-lined circle and write *māṁ mocaya* on all the four sides, outside the circle. Then enclose the *yantra* with the three-lined quadrangle. Worship the same with full concentration by means of fragrant flowers and auspicious fruits. Enclose the same with the three plates of gold, silver and copper and wear the same on the armpit or round the neck. As soon as he wears the amulet he is released from captivity. No doubt need be entertained in this matter.



INDEX

PRACTICAL DEVICES

Subjugation 1



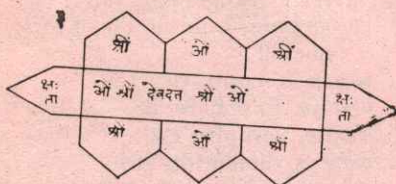
Name : *Mahāmohinī*
Object : Subjugation of people of any class.
Description : See p. 55.
Article of Worship : White flowers, white lotuses, citron, nutmeg and white pieces of cloth.
Particulars : Draw the *yantra* on a plate of brass with the pen of nutmeg wood, with the ink of sandal and yellow pigment and wear the same on head or arms or neck.

Subjugation 2



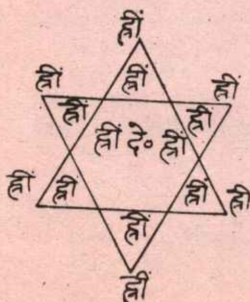
Name : *Rājakopopaśamanam*
Object : Appeasement of the king's anger.
Description : See p. 56.
Articles of Worship : flowers of different hue, meat.
Particulars : draw the *yantra* with the pen of nutmeg wood and wear on the armpit or neck.

Subjugation 3



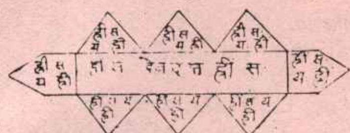
Name : *Svāmivaśīkaraṇam.*
Object : Subjugation of master.
Description : See p. 57.
Articles of Worship : General.
Particulars : Draw the *yantra* on the leaf of birch with the juice of nutmeg, put the same in the vessel purified by fire, sip the *yantra* together with the ashes.

Subjugation 4



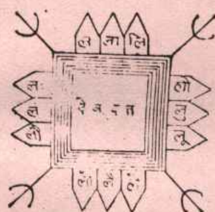
Name : *Divya-stambhanam.*
Object : Winning the Ordeal.
Description : See p. 58.
Articles of worship : general.
Particulars : put the *yantra* in the tuft of hair over the head and meditate.

Subjugation 5



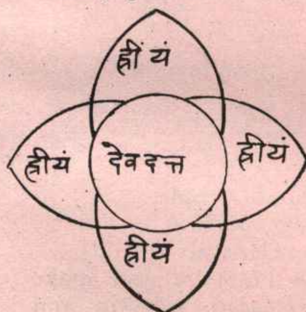
Name : *Rājamohana.*
Object : Subjugation of the ruler.
Description : See p. 59.
Articles of worship : General.
Particulars : Worship to be repeated for seven days.

Subjugation 6



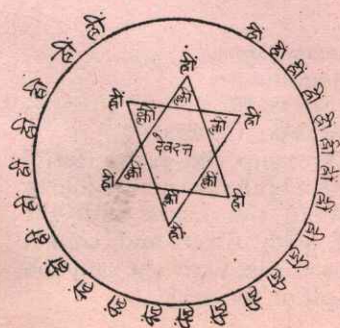
Name : *Mṛtyuñjaya* or *Vivāda-vijaya.*
Object : Conquest of Death; protection of life, the winner of disputes.
Description : p. 60,
Articles of worship : General.
Particulars : pierce the *yantra* with a trident and throw a slab of stone on it.

Subjugation 7



Name : *Vivāda-vijaya.*
Object : Winning a case.
Description : p. 61.
Articles of worship : General.
Particulars : Draw the *yantra* with the juice of nutmeg and saffron and put the same in the milk.

Subjugation 8



Name : *Vaṇik vaśīkaraṇa.*
Object : Subjugation of the creditor.
Description : See p. 62.
Articles of Worship : Milk-rice, honey and ghee.
Particulars : Worship the *yantra* and the Goddess Mahāmāyā for 31 days, feed 3 maidens on the day the ritual is completed.

Subjugation 9



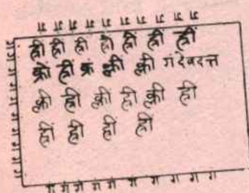
Name : *Duṣṭamohana.*
Object : Subjugation of the backbiter.
Description : See p. 63.
Articles of Worship : General.
Particulars : Draw the *yantra* on the birch leaf with the blood of an ass and put the same in the milk for 21 days.

Subjugation 10



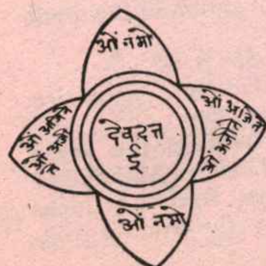
Name : *Vivāda-Vijaya.*
Object : Winning a case.
Description : See p. 64.
Articles of Worship : Flowers, Candles., etc.
Particulars : Worship the guardians of quarters and feed the maidens and gift the candles.

Subjugation 11



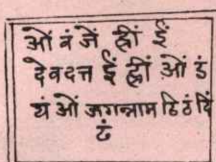
Name : *Gāṇapatya.*
Object : Subjugation of people.
Description : See pages 65-66.
Articles of Worship : General.
Particulars : Draw the *yantra* and make the image of *Gaṇapati*, worship and bury the same in the pit.

Subjugation 12



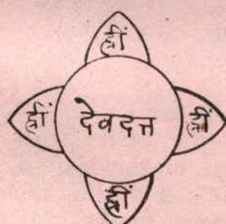
Name : *Janavaśyakaram.*
Object : Subjugation.
Description : See p. 67.
Articles of Worship : General.
Particulars : Worship the *yantra* for 3 days, feed a brahmin on the fourth day. Wrap the *yantra* with the plates of gold, silver and copper and piece of silk, wear the same on the arm-pit or the neck.

Subjugation 13



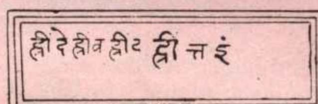
Name : *Jagadvaśyakaram*
Object : *Subjugation*
Description : See p. 68
Articles of worship : General
Particulars : Draw the *yantra* on the birchleaf with the pen made of nutmeg wood, with the fluid of camphor, musk, sandal and yellow orpiment. Enclose the same with the plates made of gold, silver and copper and wear the same on the armpit.

Subjugation 14



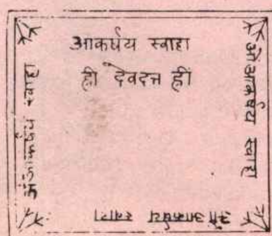
Name : *Piśācikā*
Object : *Subjugation of the Servant*
Description : See p 69
Articles of worship : General
Particulars : Draw the *yantra* with yellow orpiment on the birch leaf and put the same in the curd.

Subjugation 15



Name : *Kālānala*
Object : Subjugation of the wicked master
Description : See p. 70
Articles of worship : incense, goat's blood
Particulars : Draw the *yantra* with the clay from the feet of your master and make his image out of the same clay. Put the *yantra* in the centre of the image and worship the same at night in the dark half of the month.

Subjugation 16



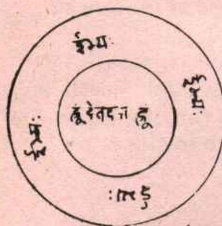
Name : *Ucchiṣṭapiśācikā*
Object : Subjugation of the wicked
Description : See p. 71
Articles of worship : General
Particulars : Draw the *yantra* on the birch leaf with the pen made of nutmeg wood with the fluid of camphor, musk, sandal & yellow orpiment, Enclose the same in the plate made of gold, silver and copper and wear the same on the arm-pit.

Subjugation 17



Name : *Kambukam*
Object : Subjugation of the enemy
Description : See p. 72
Articles of Worship : General
Particulars : Draw the *yantra* in the shape of a conch and worship the same at the cemetery, during the night hours reciting the formula : *May Kālarātrī grant me a favour.*

Subjugation 18



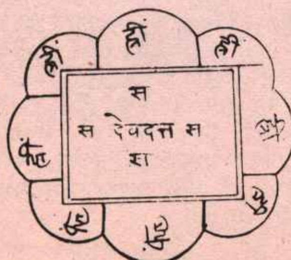
Name : *Jāmadagnyam*
Object : Appeasing anger
Description : See p. 73
Articles of worship : General
Particulars : Draw the *yantra* with a thorn or iron-pen on the leaf of a palm tree on the day of the moon and throw the same in the clay of the potter, reciting the *mantra* (See p. 73)

Subjugation 19



Name : Strīsaubhāgyavardhanam
Object : Winning husband's love
Description : See pp. 74-75
Articles of worship : food, flowers, clothes and ornaments
Particulars : Draw the *yantra* on the birch leaf with the yellow pigment, saffron, musk and sandal paste. Feed seven women on the seventh day after completing worship, reciting the *mantra* (See p. 75)

Subjugation 20



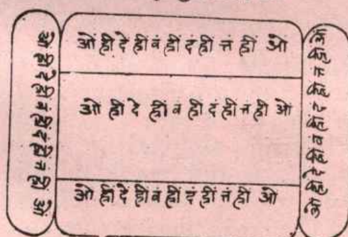
Name : *Strī saubhāgyavardhanam*
Object : Winning husband's love.
Description : See p. 76
Articles of worship : General
Particulars : Draw the *yantra* on the birch-bark with the nutmeg and saffron fluid and worship the same for three days at night in the bright half of the month, repeating the *mantra* (See p. 76).

Subjugation 21



Name : *Strīvaśyakaram*
Object : Subjugating a woman
Description : See pp. 77-78
Articles of worship : food, fragrance, incense, lights and fruits
Particulars : Draw the *yantra* with the fluid of nutmeg, saffron, sandal and musk on the birch-bark with the pen of nutmeg wood. Worship the *yantra* and the image of *kāma* with the *mantra* (See p. 71).

Subjugation 22



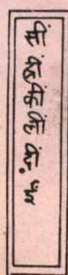
Name : *Madanavardhanam*
Object : Generating love in a woman
Description : See p. 79
Articles of Worship : red sandal paste and red flowers
Particulars : Draw this *yantra* on an auspicious day & raise an image of *kāma* and throw the *yantra* on the head and navel of the image and worship the same for 21 days.

Subjugation 23



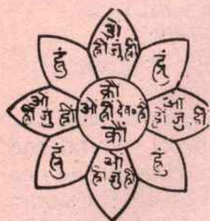
Name : *Rājastrīvaśīkaram*
Object : Subjugating the women of Royal Family
Description : See pp. 80-81
Articles of Worship : fragrant flowers and sweet offerings
Particulars : Draw the *yantra* with the pen made of *jāti* wood and the ink prepared from the fluid of nutmeg, saffron and camphor with the *mantra* (see p. 80). Feed three *Brāhmaṇas* and a woman and wear the *yantra* on the arm.

Subjugation 24



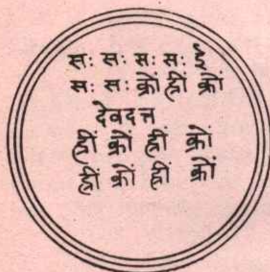
Name : *Saubhāgya-janakam*
Object : Subjugating either sex
Description : See pp. 81-82
Articles of worship : General
Particulars : Draw the *yantra* on the birch-bark with the fluid of nutmeg and saffron. Worship the same for three days. It should be worne on the armpit by the male and on the neck or wrist by the female.

Subjugation 25



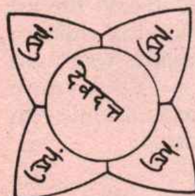
Name : *Kāmānala*
Object : Attaining fertility
Descriptian : See p. 83
Articles of Worship : General
Particulars : Draw the *yantra* with the fluid of nutmeg and saffron on the birch tree. Worship the *yantra* for three days and feed a brahmin, reciting the *mantra* (See p. 83). Wear the *yantra* on the middle finger.

Attraction 1



Name : *Māṇibhadra*
Object : Attracting a person
Description : See pp. 84-85
Articles of Worship : General
Particulars : Draw the *yantra* on the birch-leaf with the fluid of nutmeg. Worship the *yantra* placing the same on the navel of the image of the person to be attracted. Heat the same on the fire from the *khadira* wood. The process to be continued for three days and the *mantra* (See p. 85) to be recited for the same period.

Attraction 2



Name : *Mitradarśanam*
Object : Befriending a person.
Description : See pp. 85-86
Articles of Worship : General
Particulars : Draw the *yantra* on the leaf of a birch tree with the blood of an ass mixed with the fluid of sandal paste.

Attraction 3



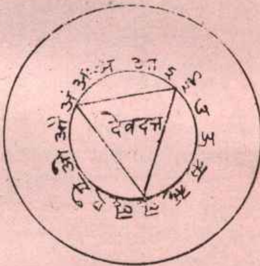
Name : *Traipuram*
Object : Attracting a person
Description : See p. 86
Articles of Worship : General
Particulars : Draw the *yantra* on the birch-leaf with the nutmeg juice. Worship the same with the *mantra* (See p. 86) for seven days.

Attraction 4



Name : ***Kāmarāja***
Object : Attracting a person
Description : See p. 87
Articles of Worship : fragrant flowers, incense, etc.
Particulars : This is employed to atract a woman within the shortest possible time of a ***prahara.***

Attraction 5



Name : *Māninīkarṣaṇam* or ***Devamātṛka***
Object : Attracting a proud woman
Description : See p. 88
Articles of Worship : General
Particulars : Draw the *yantra* on the leaf of a birch tree with the lac dye and fluid of madder and turmeric; make an image of the person to be attracted. Put the *yantra* on the vagina of the image and worship the same.

Immobilization 1



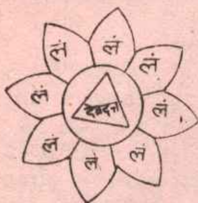
Name : *Śatrumukhastambhanam*
Object : Immobilizing a person
Description : See p 90
Articles of Worship : General
Particulars : Draw a *yantra* on the birch leaf with the fluid from the nutmeg tree, repeating the *mantra* (p. 90) for a hundred and eight times.

Immobilization 2



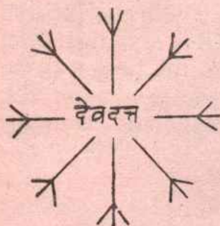
Name : ***Yātrāstambhanam***
Object : Preventing a person from going abroad
Description : See p. 91
Articles of Worship : fragrant substances, earthen lamps and sweets of various kinds.
Particulars : Draw a *yantra* on two slabs of stone with the fluid of nutmeg orpiment, turmeric, red arsenic and saffron.

Immobilization 3



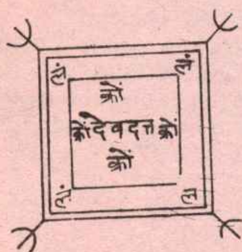
Name : ***Prativādi-mukha-stambhanam***
Object : Immobilizing the tongue of the adversary or making him speechless in law-courts, debates, etc.
Description : See pp. 92-93
Articles of Worship : Yellow flowers, earthen lights and sweet articles of food.
Particulars : Draw the *yantra* with a yellow fluid on two pieces of stone, worship the *yantra* with yellow flowers and put the same in a pit.

Immobilization 4



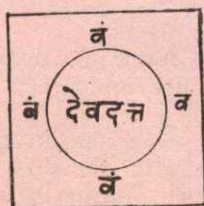
Name : *Śatrumukhastambhanam*
Object : making the opponent speechless
Description : See pp. 93-94
Articles of Worship : white flowers, articles of food, white cloth
Particulars : Worship the ***yantra*** and feed a brahmin reciting the ***mantra*** (p. 94)

Immobilization 5



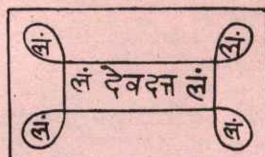
Name : *Vahnistambhanam*
Object : Immobilizing fire
Description : See p. 95
Articles of Worship : General
Particulars : Worship the ***yantra***, feed a brahmin and float the ***yantra*** on the stream.

Immobilizatipn 6



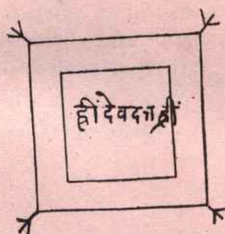
Name : *Vahnistambhanam*
Object : Immobilizing fire
Description : (See p. 96)
Articles of Worship : General
Particulars : Draw the *yantra* with the fluid of sandal and nutmeg on the birch leaf. Wear the same on the armpit or the neck or keep the same in the milk and worship it on all days.

Immobilization 7



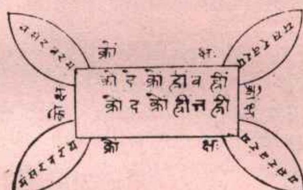
Name : *yātrāstambhanam*
Object : Warding off a person against journey.
Description : See p. 97
Articles of Worship : General
Particulars : Draw the *yantra* with a yellow fluid on a wooden plate and hang the *yantra* in the middle wall of the house.

Immobilization 8



Name : *Śatrumukhastambhanam*
Object : Immobilizing the tongue of the enemy
Description : See p. 98
Articles of Worship : General
Particulars : Worship the *yantra* by repeating the *mantra* (See p. 98)

Immobilization 9



Name : *Piśuna-gati-stambhanam*
Object : Immobilizing the backbiter
Description : (See pp. 99-100)
Articles of Worship : red sandal paste, red flower, red clothes as well as one's own blood.
Particulars : Draw the *yantra* on the bark of the birch tree with the fluid of red sandal paste, red flower, red clothes as well as one's own blood. Feed the brahmins, offering them copper coins as gift. Dig a pit and deposit the *yantra* therein.

Dissention 1



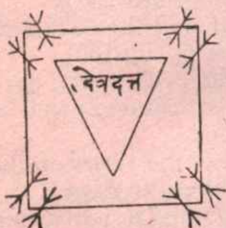
Name : *Nara-nāri-vidveṣaṇam*
Object : Creating Dissention
Description : See pp. 101-102
Articles of Worship: flowers and sweets
Particulars : Make an image of *Gaṇapati* with the clay from the bank of a river. Put the *yantra* in the image and worship the same. Make another image of *Gaṇapati* with the cream of milk and worship the same. Put the image and the *yantra* between the two potsherds. Feed childern with the delicious food.

Dissention 2



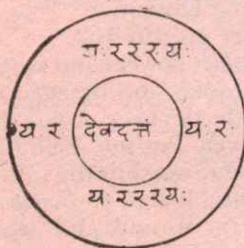
Name : *Śatru-vidveṣaṇam*
Object : Creating dissention in the ranks of the enemy.
Description : See p. 103
Objects of Worship : Sweets glued with the blood of a goat.
Particulars : Draw the *yantra* with the fluid of the enemy's blood and the pen of crow's tail on a piece of cloth from the coffin of a corpse. Worship the *yantra* and feed a female ascetic. Put the *yantra* in the temple of *Śiva* or in the cemetery or in any solitary place.

Dissention 3



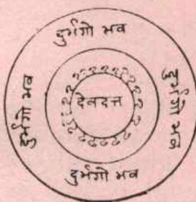
Name : *Śatror daurbhāgya-karaṇam*
Object : Creating dissention among the relatives
Description : See p. 104
Articles of Worship : General
Particulars : Draw this *yantra* with the blood of a ram mixed with the ashes from the cemetery, on a piece of cloth from the coffin of a corpse with the pen of a crow's tail. Dig a pit and bury the *yantra*, on the path traversed by the kins.

Dissention 4



Name : *Svāmibhṛtyayor vidveṣaṇam*
Object : Creating dissention between the master and the servant
Description : See p. 105
Articles of Worship : General
Particulars : Draw the *yantra* on a piece of cloth from the coffin of a corpse at night on the fourteenth day of the dark half of the month with the blood of the enemy and the pen of the crow's tail. Worship the *yantra* and bury the same under the ground on the path traversed by the master and the servant.

Dissention 5



Name : *Jagadvidveṣaṇam* :
Object : Creating dissenti on
Description : See p. 106
Articles of worship : General
Particulars : Draw the *yantra* with the blood of a crow or an owl or your own, on the eighth or fourteenth day of the dark fortnight of the month. Worship the *yantra* and bury the same in the house of the enemy whose estrangement is sought from the family members.

Liquidation 1



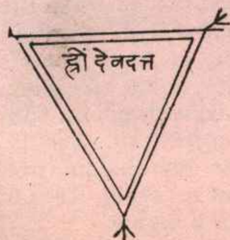
Name : *Śatrumāraṇam*
Object : Liquidating the enemy
Description : See p.107
Articles of Worship : General, especially blood.
Particulars : Draw the *yantra* in the cemetery on the fourteenth day of the dark fortnight, at night, with the fluid of a dhattūra plant. Put the *yantra* on the forehead of the image of the person sought to be killed.

Liquidation 2



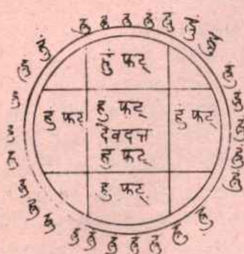
Name : *Śatrumāraṇam*
Object : Liquidating the enemy
Description : See p. 108
Articles of Worship : General
Particulars : Draw the *yantra* at the dead of night in the cemetery on a piece of cloth from the coffin with the fluid of poison mixed with human blood. Make an image of the enemy with the dust from his feet. Put the *yantra* on the navel of the image and worship the same for seven days.

Liquidation 3



Name : *Śatrumāraṇam*
Object : Liquidating the enemy
Description : See p. 109
Objects of Worship : General
Particulars : Draw the *yantra* on the leaf of a birch tree with the liquid of yellow orpiment. The rest of the procedure is the same as under Liquidation (2).

Liquidation 4



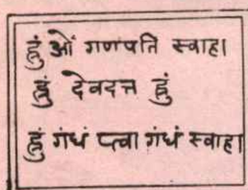
Name : *Śatrumāraṇam*
Object : Liquidating the enemy
Description : See pp. 110-111
Articles of Worship : General
Particulars : Draw the *yantra* with a pounded piece of charcoal from the pyre in the cemetary mixed with the blood of the deceased as well as poison. Heat the *yantra* each night for eleven days.

Eradication 1



Name : *Śatror uccāṭanam*
Object : Eradicating the enemy
Description : See p. 112
Articles of Worship : General
Particulars : Draw the *yantra* on the leaf of a birch tree with the blood of a crow and an owl. Keep fast, feeding upon the ashes of conch-shell as the substitute for food.

Eradication 2



Name : *Śatror uccāṭanam*
Object : Eradicating the enemy
Description : See pp. 113-114
Articles of Worship : Red flowers, red sandal paste and fruits
Particulars : Draw the *yantra* while clad in red, besmeared with red sandal paste, at dead of night, on leaf of a bireh tree with the blood from the ring-finger.

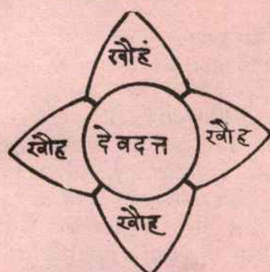
Feed the maidens and worship the *yantra* repeating the *mantra* (p. 114) and offering the boiled rice sprinkled over with ghee.

Eradication 3



Name : *Śatroruccāṭanam*
Object : Eradicating the enemy
Description : pp. 114-115
Articles of Worship : General
Particulars : Draw the *yantra* in the shape of a crow with the fluid of red arsenic or the printer's paint with the liquid of yellow orpiment mixed with poison with the pen of a crow's tail. Tie the *yantra* to the myrobalan tree while the crow is crying. Repeat the process for 3 nights.

Eradication 4



Name : *Śatror uccāṭanam*
Object : Eradicating the enemy
Description : See pp. 115-116
Articles of Worship : General
Particulars: Draw the *yantra* on the leaf of a birch tree with the fluid of a blue leaf by means of the pen of a crow's tail. Worship the same for seven days and bury the same with its face projected downwards.

Eradication 5



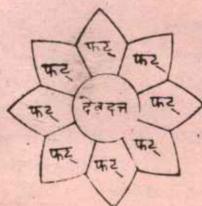
Name : *Śatror uccāṭanam*
Object : Eradicating the enemy
Description : See p. 117
Articles of Worship : General
Particulars : Draw the *yantra* on the leaf of a birch tree with the blood of a black cock.

Eradication 6



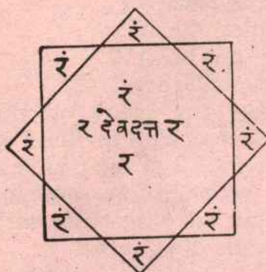
Name : *Śatror uccāṭanam*
Object : Eradicating the enemy
Description : See p. 118
Articles of Worship : General
Particulars : Draw tho *yantra* with the pen made of a crow's tail. Worship the *yantra* for three nights and then bury the same in the pit with its front turned down to the earth.

Eradication 7



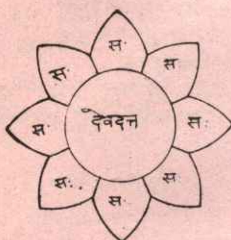
Name : *Śatror uccāṭanam*
Object : Eradicating the enemy
Description : See *Addenda*, p. 160
Articles of Worship : General
Particulars : Write the *yantra* with the fluid of a yellow pigment, on the leaf of a birch tree. Mix the *yantra* either in the meals or in the drinks to be consumed by the person who is sought to be eradicated.

Pacification 1



Name : *Jvara-Vināśanam*
Object : pacifying fever
Description : See pp. 118-119
Articles of Worship : Flowers etc.
Particulars : Draw the *yantra* with the fluid of *dhattūra* plant on a piece of cloth from the dead man's coffin in the cemetery on the night or the fourteenth day of the dark fortnight.

Pacification 2



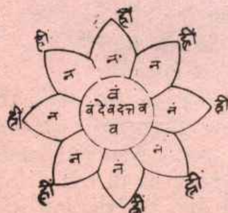
Name : *Bālarakṣākaram*
Object : Protecting the infant.
Description : See p. 120
Articles of Worship : General
Particulars : Draw the *yantra* on the leaf of a birch tree with the articles and at the place as stated in pacification (1).

Pacifiction 3



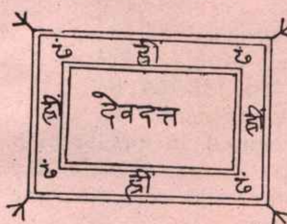
Name : *Jvara-vināśanam*
Object : Pacifying fever
Description : See p. 121
Articles of Worship : General
Particulars : Draw the *yantra* on the leaf of a birch tree with the articles and at the place as stated in pacification (1). Wear the *yantra* on the right arm.

Pacification 4



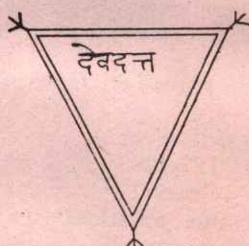
Name : *Jvara-Vināśanam*
Object : Pacifying fever
Description : See p. 121
Articles of Worship : General
Particulars : The same as stated in pacification (1,2). Wear the *yantra* on the armpit or the neck.

Pacification **5**



Name : ***Bālarakṣākaram***
Object : Protecting the infant.
Description : See pp. **122-23**
Articles of Worship : General
Particulars : As stated in **pacification** (1,2). Wear *yantra* **on the neck.**

Pacification 6



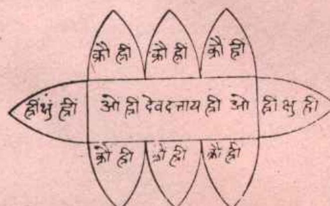
Name : ***Nārī-daurbhāgya-nāśanam***
Object : Averting ill luck to the **women.**
Description : See p. **123**
Articles of Worship : General
Particulars : As stated in **Pacification** (1,2). Wear the *yantra* on the **armpit** or the neck.

Pacification 7



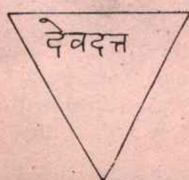
Name : ***Garbha-rakṣākaram***
Object : Protecting the Embryo
Description : See p. **124**
Articles of Worship : General
Particulars : The same as stated in **pacification** (1,2). But draw the ***yantra*** **with** the rut of an elephant or **with the eight** fragrant substances (*aṣṭa* ***Gandha*****).**

Pacification **8**



Name : ***Garbha-rakṣākaram***
Object : Protecting the Embryo
Description : see p. **125**
Articles of Worship : General
Particulars : *The same as stated* ***in*** *pacification* (1.2) Wear the ***yantra*** round the neck.

Pacification 9



Name : ***Jvara-Vināśanam***
Object : Preventing fever.
Description : See p. **126**
Articles of Worship : General
Particulars : The same as stated **in** pacification (1,2), Wear the ***yantra*** on the right arm,

Pacification 10

अ	आ	इ	ई
उ	ऊ	ऋ	ॠ
ऌ	ॡ	ए	ऐ
ओ	औ	अं	अः

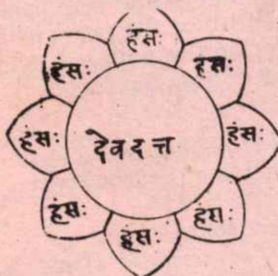
Name : *Sarvarakṣākaram*
Object : Protecting from evil Spirits.
Description : See pp. 126-127.
Articles of Worship : General
Particulars : As stated in pacification (1,2). Worship the *yantra* on the day of mar (Tuesday) and wear the same on the right arm.

pacification 11



Name : *Bhūtāpasmāranāśanam* or *Tripura-Bhairava*.
Object : Destroying evil spirits
Description : See pp. 127-128
Articles of Worship : General
Particulars : The same as stated in pacification (1,2)

Pacification 12



Name : ***Sarpa-rakṣākaram***
Object : protecting from snakes.
Description : See pp. 129-130
Articles of Worship : General
Particulars : The same as stated before.

pacification 13

ह्रीं	ह्रीं	ह्रीं	ह्रीं
ह्रीं	ह्रीं	ह्रीं	ह्रीं
ह्रीं	ह्रीं	ह्रीं	ह्रीं

Name : *Śākinī Dākinī-rakṣākaram*
Object : Protecting from Evil spirits.
Description : See pp. 129-130
Articles of Worship : General
Particulars : Draw the *yantra* on a piece of cloth and worship the same with flowers, incense, candles and drink.

Pacification **14**

Name : ***Jvaravināśanam***
Object : Alleying the fever
Description : See pp. 130-131
Objects of Worship : General
Particulars : Draw the ***yantra*** with the fluid of ***haridrā*** wood, with the pen of thorn on the betel-leaf and consume the same together with the betel-leaf.

Pacification **15**

Name : ***Mahārakṣākaram***
Object : Protecting from Danger
Description : See pp. 132-133
Objects of Worship : Fragrant white lotuses, flowers of mālatī and Bakula, fragrant red lotuses including the nutmeg.
Particulars : Draw the *yantra* in a vessel of bell-metal with the fluid of camphor, saffron, yellow pigment mixed with musk by means of a pen made of nutmeg wood. For details, see pp. 132-133.

Pacification **16**

Name : *Caura-Nivāraṇam.*
Object : Warding off the thief
Description : See pp. 133-134
Articles of Worship : As above
Particulars : Draw the ***yantra*** with the articles as prescribed above.

Pacification **17**

Name : *Vandimokṣakaram*
Object : Effecting freedom from captivity
Description : See pp. 134-135
Articles of Worship : Fragrant flowers and auspicious fruits.
Particulars : Draw the ***yantra*** on a leaf of birch. Worship and enclose the same in the plates of gold, silver and copper. Wear the same on the armpit or round the neck.

ADDENDA

उच्चाटनाधिकारे शत्रूच्चाटनं सप्तमं यन्त्रम्

श्रीशिव उवाच

अथातः सम्प्रवक्ष्यामि यन्त्रमुच्चाटनं परम् ।
निशाचररसैर्लेख्यं भोजपत्रे मनोहरे ॥१॥
साध्यनाम लिखेन्मध्ये वर्तुलं वेष्टयेत्ततः ।
ततश्चाष्टदलं कुर्याद्बीजयुक्तं सुशोभितम् ॥२॥
फट्कारं च समालेख्यं दले चाष्टौ पृथक् पृथक् ।
सम्पूज्य विधिवत्पश्चाद् यन्त्रराजं वरानने ॥३॥
पानाशने प्रदातव्यं चाटनं जायते ध्रुवम् ।

७

UCCĀṬANĀDHIKĀRE ŚATRŪCCĀṬANAṀ SAPTAMAṀ YANTRAM

ŚrīŚiva uvāca

1 *athātaḥ sampravakṣyāmi yantram uccāṭanam param /*
niśācararasair lekhyam bhojapatre manohare//
2 *sādhyanāma likhen madhye vartulaṁ veṣṭayettataḥ/*
tataścāṣṭadalaṁ kuryād bījayuktaṁ suśobhitam//
3 *phaṭkāraṁ ca samālekhyaṁ dale cāṣṭau pṛthak pṛthak /*
sampūjya vidhivat paścād yantra-rājaṁ varānane//
pānāśane pradātavyaṁ cāṭanaṁ jāyate dhruvam/

7

Eradicating the enemy

Lord Śiva said

1-3 I shall now tell you about a *yantra* which should be drawn with the fluid of a yellow pigment, on the unbroken leaf of a birch tree. Write the name of the person to be eradicated in the centre and encompass the same with a circle drawn around. Draw eight pericarps (3 on each side –right and left, one above and one below) and write the superior *mantra* (*phaṭ*) separately in each pericarp. Then worship the *yantra* in the prescribed manner (as stated above). O lady of pretty
4 face ! Mix the *yantra* either in the meals or in the drinks The person who consumes the same is eradicated without fail.

———

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